

The
**SPIRIT OF
MISSIONS**

The Christmas Spirit in the World

By the Right Rev. Hugh Latimer Burleson, D. D.

*Bishop of the Missionary District of South Dakota
Assessor to the Presiding Bishop*

Social Work in Town or Country

By Mary Willcox Glenn

President, National Council, Church Mission of Help

Troubadours of God

By the Right Rev. William P. Remington, D. D.

Bishop of the Missionary District of Eastern Oregon

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The Spirit of Missions

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

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Glory to God in the highest,
On earth, peace,
Good will toward men.

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The Christmas Spirit in the World

"Watchman, tell us of the night,
What its signs of promise are."

By the Right Rev. Hugh Latimer Burleson, D. D.

*Bishop of the Missionary District of South Dakota
Assessor to the Presiding Bishop*

THANK GOD, THERE have always been "signs of promise," and they seem to multiply as we approach the great Feast of the Incarnation.

Surely, there has never been a time in the life of the Church when we could view the future with greater hopefulness than now. The fine spirit of the late General Convention has called forth universal comment. The note of division has largely disappeared, and the sense of corporate life, mutual fellowship and "the high calling of God in Christ Jesus" were everywhere manifest.

May I venture to express the opinion that this was due, in large measure, to the three years which we have passed under the leadership of our wise and able Presiding Bishop, and to the confidence that he and his administration have awakened throughout the Church. A new sense of unity and purpose has been born. May this be deepened and strengthened as we kneel in adoration at the Manger-cradle and rise up again to go forward in our glorious task of making the Incarnation the prevailing force in human life.

How shall this be done? What are some of the paths which we should follow?

WORLD PEACE

Surely the yearning for world peace must possess our hearts when we hear the angel-song invoking "peace on earth, to men of good will." If it ever comes, it must come through the Spirit of Christ. The promotion of it is distinctly the Church's business; for if it is to be effective and permanent, it must grow out of the hearts of men, and not simply be written into their treaties.

The question may be put in this way.

Imagine yourself the only man in the world, so far as you know. You possess all the things which you see. But one day another man comes over the hill. What will you do with him? The first method was to kill him, to hide behind a bush and hit him on the head with a club as he passed. That solved the problem, at least for a moment, though there might be other men beyond the hill. This was war in its crudest form. There was a second possibility: instead of killing the man you might capture him and make him work for you. That was conquest, which began as slavery, and still exists in more refined forms. There is one, and only one, other possibility: to share your world with him on the basis of coöperation.

This is world peace, in its practical form. It was born in the Manger-cradle at Bethlehem, when the brotherhood of men as sons of God was declared by the Incarnation. World peace, therefore, is intimately linked with the glory of the Christmastide. And we are moving towards it. The signing, last August, of the treaty renouncing war is an indication of the deep desire which pervades the human race. Christian disciples, at least, must be convinced of its possibility and labor for its achievement.

CHRISTIAN UNITY

"That they all may be one, as Thou, Father, art in me and I in Thee, . . . that the world may believe that Thou hast sent me." This familiar prayer of our Lord on the night before His passion is still unfulfilled. Yet how can the world fully believe in the power of the Gospel of Christ when disunity, discord and conflict prevail among His followers? It is

THE SPIRIT OF MISSIONS

a thorny problem, more difficult in many ways than the achievement of world peace; for somehow it strikes deep into the preconceptions and prejudices of men. Yet here again there is promise of better things.

Whatever there may be said of the World Conference on Faith and Order, it was at least seeking a solution of the problem, and showed a desire for mutual understanding. Critics have called the Paris Peace Treaty an interesting "scrap of paper", and the World Conference a futile gesture. Christians who believe in the leadership of our Master cannot accept either of these estimates. That He wills unity, and is drawing us together as we give Him opportunity, we cannot doubt.

The way may be long, but the end is definite, and at Christmas we remember that Joseph and Mary, of the ancient Hebrews, together with the Magi of the mystic East, and perhaps others whom we know not of, knelt together in love and reverence around the Holy Child. At Christmas time, above all other seasons of the year, the call to unity sounds clearest.

Some steps towards it are plain. First, that we really join in our Saviour's prayer, and make it our own. It is hard to keep on differing acrimoniously with persons for whom one is trying to pray intelligently.

Second, that we try to understand; and therefore that we not only inform ourselves about other points of view, but carefully review our own, to discover whether some of the things which we hold so tenaciously and proclaim so insistently are as vital as we think, and whether they should constitute a barrier between Christians.

Third, that we seek opportunities for coöperation in Christian work. There is much that can be done without compromise, and there is perhaps no better way of coming to an understanding with another than by taking part with him in the prosecution of a common task.

Beyond these things the steps are not so clear; but we are weak in faith if we are not willing to make a venture, and also to trust that our way will be made

plain through the shadows which obscure the farther path.

PERSONAL EVANGELISM

A hopeful and inspiring note was struck in the last memorable joint session of the General Convention, which set forth in no uncertain terms the necessity for witness-bearing on the part of Christian folk, and particularly by members of the Episcopal Church. Let us hope that God does not measure the depth of our religion by our hesitancy in witnessing. There is a deep reticence in the Anglo-Saxon race. Yet we owe it to the Lord we serve, not only to enjoy His fellowship in our own souls, but to become the media by which He enters into the lives of others.

It is this to which He calls us from the Mount of the Ascension, when He says, "*Ye shall be witnesses unto me.*" Those first disciples were not men of great natural ability or education; neither had they personal prestige or social advantage, but they did have the one thing necessary: they knew Jesus Christ *at first-hand*. This is the essential qualification for a witness. *He must have seen or experienced that concerning which he testifies.* They knew the Master, and could help others to know Him through that which they themselves had known. This also is the qualification of each one of us who sincerely counts himself as a disciple. He has no right to shut up in his own heart and life his experience of his Master.

If we are to serve the world of today, we must more and more bear our personal witness. Corporate witness is great and important, but it cannot achieve its ends except as those of us who make up the Church, each in his time and place, willingly witness to "those things which we have seen and heard." So the Church grew in the earlier centuries; so it will always grow.

It is rather a new note in the Episcopal Church,—this emphasis on personal evangelism; but the indications are that it is growing deeper and stronger. It will have large emphasis in the coming triennium, and a great fruitage, if each of us will try to bear some daily testimony, by word

CHRISTMAS SPIRIT IN THE WORLD

and deed, to the saving power of the Christ, that He can, in very truth, enter into human life and transform it. The enlargement of our own spiritual lives waits upon our willingness to carry our Master's presence into other hearts.

It is a very *simple* thing,—just one man telling another that he has found the Christ. It is a very *difficult* thing,—because of our spiritual reticence, our self-consciousness, and the shallowness of our own religious experience. It is a very *blessed* thing,—for it serves both our Master, our brethren and ourselves.

THE WIDENING HORIZON

A helpless infant in a cradle gave the impetus for the first foreign mission. Rightly we regard Epiphanytide as a great missionary season. What the Magi did we do not know, but surely they returned to that place from which they came with some new vision of the love of God and the possibilities of human life; some new sense of a divine Presence in the world. And what they had seen they must have made known to others.

This is the very essence of Christian discipleship. Your interest in the advancement of the Kingdom is the price-mark which you put upon your own religion. We should not be willing to belong to a Church which is not seeking, by every means in her power, to enlarge the

rule of the Christ whom she serves.

Christianity is a vital thing, and life means growth. The alternative is death and decay. It was therefore a joy, at the late General Convention, to observe the signs of a healthy and growing interest in the missionary cause. The numbers who were eager to hear the story of the Church's achievements and opportunities were often in excess of the accommodations provided. It was a unique experience to find hundreds waiting to get into a missionary meeting, and the spirit of those meetings was marked, not by sentimental outbursts of enthusiasm, but by a deep purpose of achievement and devout thankfulness for the work accomplished.

Again, Christmas sets the key-note for world-wide effort. Some years ago, when the writer was a secretary of the Board of Missions, one of our people in China sent him a Christmas card showing the Bethlehem picture, done in Chinese, with slant-eyed Magi and an oriental Virgin. It sets forth a great truth; for in like manner the artists of the nations have identified the Christ with their own environment and experience. He has been at home everywhere in His world, and every land has a right to know and welcome Him. Only those who already know and have received Him can introduce Him to the brethren whom He seeks.

DEAR CHRISTMAS CHILD, no length of time nor space
Has stayed the journey of Thy blessed feet.
Behind no barrier of caste or race
Have men found isolation so complete
But that there came the shining of Thy face,—
But that they heard Thy voice in accents sweet.
Thus every artist paints Thee as his own,
Limned on the background of his time and thought;
Set in the spaces which his life has known;
Decked in the clothing which his hand has wrought.
Where'er Thy seeking infant feet may roam,
As every age and land Thou dost traverse,
Men give Thee welcome to their heart's best home,
Thou little Brother of the Universe!

Troubadours of God

Church Army adventuring in the far West
does its first work in a mission field---Sings
its way joyfully into Eastern Oregon's heart

By the Right Rev. William P. Remington, D. D.

Bishop of the Missionary District of Eastern Oregon

FOR FIVE YEARS in Eastern Oregon, we have been trying to strengthen, settle, establish and perfect work which had already been started. We have been strengthening the stakes, securing energetic competent missionaries, who would make themselves at home in certain strategic centers; and then we had to find equipment, churches, parish houses, rectories, with which they might do their work. That policy has secured for us a band of a dozen clergymen and added approximately \$200,000 worth of new property, of which half has been given by the people of Oregon.

This fall we have been turning our attention to what is, to me, much more interesting work. You can't always be digging in and sitting tight. Settling the centers is like creating a "base", it is necessary in God's strategy of missions, but only necessary in order that the forces may be rallied for a new advance. Churches die when they get self-centered and begin brooding too much on their own troubles.

For a whole year some of us had been studying the situation and had made up our minds that the time had come when the line should go forward. Archdeacon Creasey and the Bishop had been out scouting over the field, and we had found a number of small towns which had been abandoned by all Christian bodies. We had held services in halls and broken-down churches, and had talked to the children in the public schools. We had found a real welcome, and an eagerness on the part of some to learn more of our particular brand of Christianity. In order to understand our situation in the far West, you must know what has been hap-

pening religiously. The old "circuit rider" has departed, his modern counterpart is the professional revivalist who burns over the ground with denunciations of wrath, and then gets out of town when he has collected enough funds to speed him on his way. Some of these men may be deeply in earnest, but their methods leave much to be desired. The resident ministry in the smaller towns are birds of passage. If they are young, their wings spread for longer and more congenial flights. If they are old and rather uninteresting, the people assist in the flights. The most remarkable phenomenon of religious work in Eastern Oregon is the constant shift and change in the personnel of the ministers in our towns, and the larger towns of seven to ten thousand are not much better in this respect than the smaller ones. Our field in very truth presents a pasture where the sheep range without a shepherd, a man who stays with them long enough to know their names, so that he can call them by name.

These two features of our missionary field seemed to present a vital challenge to the Episcopal Church. We do believe in a settled, stable and educated ministry, and in the episcopate we have an office which is dignified by the name of Chief Shepherd. Furthermore, while we shun the methods of the professional revivalist, we do believe in evangelism; the whole Church was committed to the Bishops' Crusade, which we said should not be a spasmodic effort but an integral part of our work. Our trouble has been that while believing in evangelism, we have never learned its technique. We have criticized the zealot and the fanatic for

TROUBADOURS OF GOD



BISHOP REMINGTON, ARCHDEACON CREASEY AND TWO CHURCH ARMY COLUMNS
*From left, Captains Jarvis, Wilde, Buchanan, Estabrook, Bloxham, Hodgkinson,
 Conder, and Hill*

handing out a stone when people were crying for bread, and biting them with scorpions when they plead for fish, *but* we ourselves are not making bread nor catching fish. Thousands of sheep gone astray all around us, millions living in sin and selfishness. All needing conversion so that a bad will and an evil life are changed vitally, and the Episcopal Church is not touching even the rim of the vicious circle. Not one clergyman out of a hundred would know how to hold a preaching mission. How many could stand on a street corner and talk to a bunch of "rough-necks"? The Seminaries just don't turn 'em out that way, and our ultra-fashionable parishes do not nurse them along to do that kind of work.

And yet some of us know deep down in our hearts that the Episcopal Church must recover its zeal for evangelism or die of dry rot and shabby respectability, a thin veneer which covers a multitude of sins we confess but do not forsake.

We were ready to make a new experiment in Eastern Oregon. Fortunately I was able to secure the promise of Captain Mountford of the Church Army, to send me eight of their members to spend three months with us, and help show us some of the technique of evangelism. It seemed a long way to go, across the continent and then across the Atlantic, in order to find humble lay servants of Christ who knew how to do this work.

Thank God some of these men were already in the country, having been in some of the larger dioceses in the East, both in rural work and in industrial sections. The Woman's Auxiliary of the Diocese of New York promised to help in transportation, and they have done so, and the rest of the venture I have been able to finance through the generosity of our own people who have provided food, lodging, etc., for the men, while friends in the East have looked after salaries and transportation back again.

On September 2nd I called all of my clergy and our women workers together with the eight Church Army boys to a conference in the Cove, where we hold our Summer School in June, and where we lived in two dormitories and had our meals in Morris Hall, our refectory. Our object was to study the field, discuss our problem, get acquainted with one another, and above all to generate the power which was needed to make the Crusade effective.

We divided into two columns, the Archdeacon went with one in their truck, and the Bishop and his wife with the other in two automobiles. Our strategy was to go to the small towns and the out-of-the-way places first, and then after the Crusade had gained impetus, to come into the larger centers and parishes. The General Convention has interrupted my participation in the campaign, but Mrs. Remington and I were with our column

through September, and I am hastening back now for the joy of being with them again and ending with a Crusade for Missions and the Church Program for 1929.

We have had an evangelistic experiment, which I hope may make new history in doing missionary work in a pioneer field. First of all, these Church Army boys make a deep impression upon people, because their lives and characters radiate joy and real sincerity. They behave like normal natural young men, who have found the Pearl of Great Price and are not ashamed of it, though they do not parade it. Again, they have many songs and hymns which ought to be in our Church Hymnal or a special mission hymnal. A singing Crusade is needed everywhere throughout the Church. The average revival songs lack dignity and musical worth; no new ones are being written like the Wesley hymns or the Moody and Sankey. The Church Army songs and chorus sheets have got what is needed, particularly for young people and children. If you could hear the Troubadours and their songs, I know religion would have a new glow for you. Again, a house

to house visitation is made in every village. The columns of Crusaders went like the early disciples, living among the people and accepting their hospitality. In return they washed dishes, cut lawns, trimmed trees, always making melody.

The Church Army men are young enough to adapt themselves even to our wild and woolly ways, under the guidance of Archdeacon, clergy, and Bishop. Methods, of course, must change in reaching different types of people. The message and the spirit of it do not change. That really is one of the great contributions missionary experiments make to any planting of the seed. Experience in the field develops new types. Evangelism can easily fall into set methods and cant phrases. In order to be natural, you can't be stereotyped. You must be all things (and different things too) to all people if you are to save some.

Almost any deeply earnest consecrated Troubadour of God can go on a Crusade, and do great things for God, if he is not hampered too much by ancient armor and unchangeable methods. The main thing for us all is to have a try at it.

General Convention Resolution on Program Procedure in 1931

THROUGH AN INADVERTENCE, Section VIII of the finance report which appeared in the November issue of *THE SPIRIT OF MISSIONS* was the original text and not the section as amended by the House of Bishops and finally adopted by both Houses. As adopted the section reads:

VIII

In view of the fact that the Committee on Program and Budget are so pressed for time that the members are frequently unable to attend the sessions of the Convention, and are also unable to give as thorough consideration to the subject as it deserves, the following resolution is also moved for adoption:

14. "That a Joint Committee of twenty members, of whom five shall be

bishops, five presbyters, and ten laymen, be appointed, whose duty it shall be to consider in advance the Program and Budget about to be reported by the National Council to General Convention of 1931, the Committee to report such modification of the budget and its recommendations as they deem necessary after the submission of said budget to General Convention; the bishops to be appointed by the Presiding Bishop, and the presbyters and laymen appointed by the President of the House of Deputies from among the deputies-elect to the said Convention of 1931.

"In the event of a vacancy existing in the presidency of the House of Deputies, the Presiding Bishop shall appoint the presbyters and lay members of this Joint Committee."

Porto Rican Girls Studying Church Work

St. Catherine's, at San Juan, is one of the Church's most excellent schools, training and teaching girls to lead their own people

By Beatrice Shelton Haden

Special Correspondent

ST. CATHERINE'S TRAINING SCHOOL seems to me to be the ideal project in modern missionary effort. Its purpose and, fortunately, its achievements meet. It trains young Porto Rican women to become parish workers, teachers, missionaries, and kindergarten teachers among their own people. Christianity and its handmaidens, education, personal hygiene and orderly living, can not get far unless those to whom it ministers become ministers themselves, able to spread the efforts of foreign missionaries further and further into the new territory. How is this done at St. Catherine's?

The girls are sent here from our other mission stations throughout the island when they reach high school age. Only those are sent who really desire to do all they can for the cause of Christian work among the poor and the untutored in Porto Rico. They, of course, must have the natural mental and personal endowments suitable for the work. Also, when they make their application, one year before they enter the school, they are given a rigorous physical examination. This allows time for any slight handicap to be adjusted if possible; otherwise another candidate can be chosen. This means that only the best material is picked from our other schools to be sent here.

St. Catherine's Training School was started by Miss Ethel M. Robinson, for-

SINCE MISS HADEN's article was written, announcement has been made that the much needed new building for St. Catherine's is one of the seven buildings to be provided out of a portion of the 1925-28 United Thank Offering. See THE SPIRIT OF MISSIONS for August, 1928, page 515.

merly of Teachers College, Columbia University, New York. The school is situated in Santurce, the residential section of San Juan, fifteen minutes by bus or trolley from the heart of the city. The high school is close by, and the University of Porto Rico may be reached by bus in twenty minutes.

In order that these girls may have proper secular education, which the United States Government provides for them, they attend the public high school, and several of them go to the university.

They come from homes where there are many mouths to feed and only the wages of unskilled labor to provide. If it were not for St. Catherine's these girls would be working in the factories. The mission furnishes them with everything from school books to soap. Clothing is supplied if what they bring from home is not suitable.

The days at St. Catherine's are full and well spent. We rise at six-thirty in the morning, at five minutes to seven we have prayers in the chapel. The girls take turns in leading the service. At seven breakfast is served. The girls assist the cook in preparing the meals and they set the table and serve. After breakfast beds are made, and mosquito bars put away, before they gather up their books and hasten off to school.

They return for lunch. If they do not have a class in the afternoon, they have

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their household duties to perform, dusting and sweeping, washing their own clothes, sewing, making bread or a pudding for dinner—everything that all women should know!

A part of the afternoon is spent in resting; this, of course, is necessary in the tropics.

St. Catherine's is self-governed. The student body meets once a week in a court session and all matters of discipline and household administration are discussed. Thus the girls are taught to use their initiative and to develop a sense of responsibility.

Of course the highest aim of the school is training in Christian living and religious education.

The practical virtues of kindness to all, service to others, courtesy and womanly conduct and modesty at all times and in all places are not only taught but practiced.

The chaplain, Rev. Aristides Villafañe, a Porto Rican priest, instructs the girls in the Scriptures. They also have practical parish training through St. Luke's Church, of which he is the rector, and out at St. Hilda's, a little mission way out in the country, of which he has charge.

The girls take care of the chapel, the altar, the linen, the brass, and the sacred vessels. Altar Guild work is carefully taught by Deaconess Lyon, of New Haven, Conn. They do not perform these duties like little poll-parrots, either. They are taught the meaning and history of all the ritual of the Church. Deaconess Lyon also takes one hour a week to teach them to make, mend and embroider, altar linens and vestments.

After these girls have completed their high school education, or, in cases which warrant it, the university, they are equipped to hold a position in a mission on a salary; to teach, to assist in kindergarten work and to do general parish work. Having pledged themselves to this work, the girls do it with an enthusiasm and devotion which is inspiring.

Work like St. Catherine's must go on. It would be a crime ever to let the school want for funds, equipment or teachers. A native missionary, a native teacher, or

a native woman married and rearing a family in the light of Christian truth and education, is the greatest asset to her community. The Porto Rican knows her people as no one else can, and they know her and trust her. She spends her life here. The others may come and go. We must teach the Porto Ricans to carry on the work.

Miss Ethel M. Robinson is a great educational leader in Porto Rico. It is by her direction that the school has attained its high standards. It means years of endurance, patience, intelligence, tact and devotion, to make a success of a mission such as St. Catherine's.

ST. PHILIP'S HURRICANE, as it is called (although it would seem more fitting to name it after a demon than after a saint's day), was the worst in seventy-five years. At that time of emergency and trouble last September, St. Catherine's girls proved themselves capable of meeting the situation without losing their heads. We were all soaking wet for hours. No one lost her head or became hysterical. Everybody stayed right on the job. A wonderful record for a group of young girls, considering that it was a great nervous strain for every one.

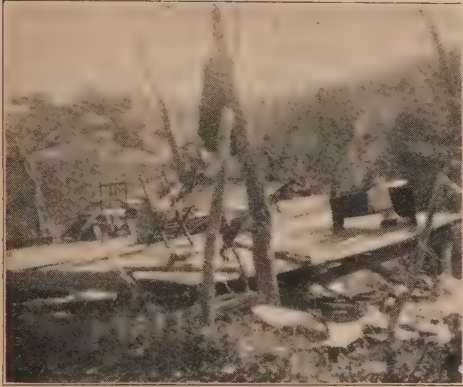
When the wind had abated, by the flicker of two candles we got something to eat, put the dishes away, and gathered in the chapel to give thanks for our own safety and to pray for those in danger and affliction. Shortly afterwards everybody took a hot foot-bath to prevent colds and went to bed.

As soon as they could get St. Catherine's cleaned up, the first thing the girls did was to go out to St. Hilda's, the little mission in the hills. They also found out what the people in that settlement needed.

When the Red Cross rooms were opened for the distribution of clothing St. Catherine's university students, free from classes because the university was closed for repairs, went down to help.

A number of the ladies at the distribution rooms were so impressed by the way

MORE FROM PORTO RICO



"A LITTLE SAMPLE"

So the Rev. Victor Rivera described his wrecked chapel at Penuelas, Porto Rico

the girls worked that they asked me several times to tell them all about St. Catherine's and the training and methods used to turn out such good workers and such courteous young people.

More from Porto Rico

EVEN BEFORE THE hurricane had stopped blowing in Porto Rico, with ruin still spreading all about, clergy and lay workers not only plunged into relief work but also managed somehow to send off stories and reports and pictures showing conditions. It was a splendid prompt effort on their part, and it is a matter of regret that the magazine cannot contain all the results.

When Mrs. Colmore left Porto Rico after toiling eleven hours a day for some three weeks in Red Cross relief work, the head of the Porto Rico Red Cross chapter sent her a note, which is more expressive in its graceful Spanish than in translation, saying, "Your work . . . giving all the hours of the day to a most difficult task, merits the praise of this chapter over which I have the honor to preside, and I desire to convey to you, by these lines, our profound acknowledgment, which I believe is shared by every Porto Rican."

The supply room, the scene of Mrs. Colmore's labors, received all garments and materials, 40,000 yards of the latter,

for example, and shipments from large factories which sometimes totalled in a single day fifty dozen suits for boys and fifty dozen shirts and trousers for men, besides hundreds of dozens brought in from small work-shops.

Miss Ethel A. Stevens, who was a hospital patient at the time of the storm, almost immediately afterward sent details of the destruction at Manati, where little buildings that it had taken fifteen years of devoted patient labor to erect were destroyed in five hours. She sends a picture of the kindergarten, looking like the remnant of a very old corn-crib, and remarks, "The kindergarten also was hit by the storm." The school buildings here were the personal property of the Rev. and Mrs. J. F. Droste. They plan to rebuild as soon as possible, with money they had saved for their next summer's holiday.

The spirit of the workers has been superb. The Rev. Victor Rivera at Quebrada Ceiba lost his mission, his home, his vestments, and most of his clothing and that of his family and had a severely sprained ankle, followed by a bad case of flu. Sending pictures of the debris and not mentioning himself at all, he says, "That is a little sample . . . We are very grateful to our brethren in the States who are helping our people in a liberal way. The people of Porto Rico is now more acquainted with the American people by this very demonstration of love."



KINDERGARTEN REMNANT

At the Church of the Resurrection, Manati, Porto Rico, after the hurricane

Why Church Offerings for Porto Rico?

SOME MEMBERS OF our Church are a little puzzled by the action of the General Convention in asking for a Church-wide offering for the Porto Rico and South Florida Hurricane Emergency Fund. They say that either direct to the Red Cross or through a parish offering for the Red Cross they have already contributed to the relief of sufferers from the hurricane, and they want to know why they should be asked to give again through the Church. Their inquiry is perfectly natural. Let me try to explain the situation.

When a disaster such as that hurricane occurs, the Red Cross is the one national agency through which all the people of the United States can express their sympathy and give their aid to meet the emergency conditions. The Red Cross emphasizes the fact that it exists for emergency relief only. That relief includes food, clothing, temporary shelter, and where necessary, medical supplies for the time being. Red Cross operations usually cease within a few weeks after the disaster. For these reasons it is possible for the Red Cross to make appeals immediately after a disaster occurs and without making a complete survey of a situation or supplying details with regard to particular needs.

Naturally, the Red Cross as a national agency does not undertake to provide in any way for the spiritual needs of the afflicted community. Moreover, as all its work is of an emergency character it does not undertake to provide permanent equipment, and especially such permanent equipment as churches, rectories, parish houses, or other buildings used for religious purposes.

In the early days of such a disaster as the hurricane of last September, all of the people were affected with one common trouble. The first thing to be done is to relieve their physical need. Gradually the situation begins to define itself more clearly, and then it is seen that there are needs which have not been and will not be cared for by the Red Cross. They must be cared for by such agencies as the Department of Missions, representing a group of people in the community allied with the Episcopal Church.

The Department of Missions delayed making any appeal until it could have conferences with the Bishops of South Florida and Porto Rico. These conferences were held in Washington, and the bishops supplied detailed information concerning losses. This information was then placed before the General Convention, which unanimously decided to ask the congregations of the Church in the United States to come to the aid of their fellow Churchmen in South Florida and Porto Rico by helping them to replace the property that had been destroyed.

The Red Cross fund helped to meet personal emergency conditions, especially in the way of food, clothing and shelter. The Church's Hurricane Emergency Fund is to replace buildings and so enable the Church in Porto Rico and South Florida to go on again with its work. Half of the \$200,000 Emergency Fund asked for is to be used to rebuild St. Luke's Hospital, Ponce. While not entirely destroyed, the hospital was so badly wrecked and weakened that the engineers who were consulted assured Bishop Colmore that it would be unwise to spend money in trying to make repairs.

JOHN W. WOOD,
Executive Secretary, Department of Missions.

New Christians in Japan

Two events that helped to make Christmas particularly joyful in two little Japanese churches—a dream and some conversions

By *Deaconess Anna L. Ranson*

Kawagoe, Diocese of North Tokyo

THERE WAS NEVER anyone who could polish floors like the Obaa San. ("Obaa San" is a courteous name for an elderly person.) She had done it for twenty-one years in Hatsukari Kindergarten, Kawagoe, and for almost that long in the church. Obaa San scorns new-fangled mops and labor-savers, and of such things as vacuum-cleaners she had never heard. No, her floors were all polished by hand, and every day in the kindergarten and once a week in the church she had made everything clean and shiny.

But, to our sorrow, Obaa San had not yet become a Christian. She had heard many times the teaching given the children, both in the daily kindergarten and at the Sunday school. She was one of the most reliable and competent and one of the kindest people in the world, but she had not yet given her allegiance to Christ and confessed Him before men.

One day in November the Obaa San began to suffer pain in one of the fingers of her right hand, the swelling and fever increased and soon it became very serious. She suffered for several weeks, not only in her hand but in every nerve of her body, could not sleep and became thin and haggard. Finally she recovered but part of the bone of her middle finger had to be removed.

During these days the Obaa San did a good deal of thinking. And then one night the dreadful pain stopped and she went restfully to sleep. Someone stood near her, she recognized him as Okumura Sensei, the pastor of the familiar church. He was beckoning her and the words he said were, "Come to the Church, come and offer to the Lord two yen. Come to the Church." Then she awoke.

The next day the Obaa San was much perplexed and she went to one of the teachers with her question, "What should she do?" She had not two yen to offer just then. Should she touch the precious savings carefully laid by for the days when she could no longer work? And there was the doctor's bill for three operations on her hand and long treatment.

"Obaa San, come to the Sunday school tomorrow and offer just two sen, and the Lord will understand."

Sunday morning the missionary, at the organ, was watching the children as they sang, while two little ones passed the Alms bag. The children stood in rows, the smallest kindergarten babies at the front; behind them, older brothers and sisters and some tall graduates of past years. And behind them all stood the Obaa San. As the tears rolled down her cheeks she slowly and reverently put in the bag her pennies. And such a look as was on her face must have been on the face of Abraham as he climbed the mount with Isaac for the sacrifice. For had not she too been called to sacrifice! Had God not sent a messenger to call her to His Church!

And there was great rejoicing in the little Church family here when Obaa San asked to be baptized, last Christmas season.

Then one or two difficulties arose. One was that she was getting on in years and when the day came for her to be laid to rest, how about her funeral? Her relatives were all Buddhist. Should they have a Buddhist funeral, and would she be laid in a Buddhist cemetery? She was finally persuaded that those difficulties could be met, and that the final destina-



WOMAN'S AUXILIARY, CHRIST CHURCH, KAWAGOE

Deaconess Ranson writes, "Our little W. A. meets once a month for a devotional hour and talk. By selling Life Buoy soap we have earned money to equip our altar"

tion of her soul was much more important than the destination of her body.

Then she was anxious about her Church offerings. Did it cost much to be a Christian? Did every member have to promise just so much to the Church each Sunday? You see, our dear Obaa San is a very simple and unlearned person. She can not read one single word and everything had to be simply and carefully explained to her, as to a little child.

Finally her doubts were all settled and she had some instruction and joyfully received Holy Baptism.

We were glad that the children's offerings for the past year were sent to help the work among the afflicted leper patients at Kusatsu. Nothing less than this needy work seemed worthy of the Obaa San's offering.

AT MATSUYAMA

MEMBERS OF THE staff of the Kawagoe Church go also to Matsuyama, ten miles away. Since the spring a class had been preparing for Holy Baptism. Mrs. Y., the wife of a Christian man, had held back for a number of years. Finally in October she showed signs of interest and the opportunity came one day for a heart-to-heart talk. She too came to the instructions and asked finally for Baptism, not only for herself but for four of her children. This brought the class up to twelve, and they were all baptized on Christmas Day. This makes the entire

family of Mrs. Y. members of the Church, the older children having been baptized before. Now she is trying to bring the apprentice boys and the assistants of her husband, who is a large lumber dealer.

Just before Christmas the missionary was suddenly aware that there was no font of any kind in that Matsuyama Church, not even a bowl. A simple bowl was found to answer the need now and a carved wooden font is being planned in the near future. In talking it over with the baptismal candidates the missionary said that, after all, how much better it was to have twelve persons asking for the Sacrament, and no font, than to have the grandest marble one that ever was seen and no penitent, loving souls asking to be baptized! That thought seemed to give them great comfort and with a baptismal class of twelve we more than doubled our Church membership there!

So both at Christ Church, Kawagoe, and St. Luke's Church, Matsuyama, it was a Happy Christmas and New Year.



In February, 1929, Deaconess Ranson will have served for twenty-five years in Japan. Of the two little missions above mentioned, Kawagoe has about 110 baptized persons (44 communicants) and 71 Church school pupils; gifts for the year were nearly \$300. Matsuyama, 41 baptized persons (10 communicants) and 58 pupils; gifts nearly \$50.



CHAPEL AT CHRIST SCHOOL

It is a soul-stirring experience to be in this little church when a choral Eucharist is being sung by a hundred men and boys

Christ School, Arden, North Carolina

Western North Carolina diocesan school has a proud record, contributing nearly twenty of its boys to the ministry in twenty years

By the Rev. Thomas F. Opie, D. D.

Rector, Church of the Holy Comforter, Burlington, N. C.

THERE IS A Church school in the mountains of North Carolina which has for twenty-eight years done an educational and general missionary service second to few such schools in the land. The Rev. Reuben R. Harris is the rector of this school and so modest have he and his associates been that the school is known only to a few Churchmen. The purpose of this article is to acquaint readers of THE SPIRIT OF MISSIONS with the splendid service it is rendering.

Christ School, Arden, N. C., accredited member of the Southern Association, has given sixteen men to the ministry of the Church and now has two other alumni in the seminary, in preparation for this sacred calling. That is a record possibly not excelled by any school of similar proportions in a similar period in the en-

tire Church. Other of its alumni have gone into the professions and into various avenues of business, there to make a name for themselves, perhaps, but certainly to serve humanity with the high ideals of reverence, loyalty and devotion which they imbibed at this little school in "The Land of the Sky", as this section of the Carolina mountains is appropriately termed.

The Rev. Mr. Harris came to this school in 1908, when it was in its infancy, and it was through his devotion, sacrifice and real heroism that the school has assumed the proportions of an institution, and one in which the Church may take just pride. The founder was the late Rev. Thomas C. Wetmore, who started Christ School in 1900 for the boys and girls of the Blue Ridge Mountains. It was then

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a day school with a few young people coming from the immediate neighborhood. Now it is a boarding school for boys from various parts of the country. The school's capacity is one hundred and it is full to capacity every year. There are a hundred and seven acres in the school property and about thirty or more buildings. There is a staff of six teachers, the headmaster being David Page Harris, a son of the rector. Father Harris was born in Kentucky in 1865 and was ordained in Alabama, by the late Bishop Barnwell to the diaconate and by the late Bishop Beckwith to the priesthood, having the unique distinction of being the first and only clergyman ever to be ordained by the former. (Bishop Barnwell died only two years after his consecration.) Mr. Harris was parish priest in Gadsden and in Florence, Ala., before taking up his duties at Christ School. His son, an outstanding religious and educational leader, was educated at Kent and at the North Carolina State College.

The principal buildings of the school are of stone, quarried on the school property. There is a large administration building, which is a memorial to the late Rev. Thomas C. Wetmore. The chapel is a charming little corner of heaven and is churchly and inviting. The school's founder lies buried under the chancel. In the corridor of the main building there is a tablet containing the following memorial: "To the glory of God, in memory of Rev. Thomas Cogdell Wetmore, founder of Christ School, this hall is built. To perpetuate the ideals of his life for the promotion of Purity, Learning, Health and Happiness, Friendliness, Fellowship and Truth, of Helpfulness and Hope. 'Christ is all in all'." The widow of the founder still makes her home near the school and for years it was through her personal efforts that the institution was supported by generous friends.

The honor system is in vogue in the school, with the prefect system and student government, with chosen leaders from the student body, selected by vote of the students themselves. Students are received from the age of twelve years up.

There is a well equipped laboratory for experiments in general science, biology, chemistry and physics. The course of study covers the usual four-year high school curriculum and prepares for college and for business training. Tuition is had for the low figure of \$250, and Mr. Harris says, "If we had an endowment of \$250,000 we should be in a position where we should never have to charge more than a maximum of \$300." The school now benefits in the sum of about \$2,500 a year from the Lawrence S. Holt fund and has other accumulated endowments of \$50,000, made up of small sums donated from time to time.

This terse statement occurs in the official folder of this "Rugby of the Mountains": "Christ School is a Church institution for boys of grit and determination who cannot afford to attend more expensive schools—and only boys who are in earnest should apply." Further: "Every boy ought to be taught to master whatever he undertakes. We insist upon thoroughness in all work. Whatever is done must be done well. There will be no rushing through grades nor hurrying to graduate. Progress will be based upon thoroughness. We hold that from an educational standpoint it is worth a great deal more to a boy to be master of one subject than to have a smattering knowledge of a great many."

The school offers the advantages of cheapness, opportunity for self-help, thorough and accurate instruction, firm but kindly discipline, industrial training, country life in a healthful mountain climate. Sane religious teaching, manly sports and fine moral atmosphere. "Our purpose is to train boys for citizenship," says the rector, "that they may enter helpfully into community life and carry their part of the community burdens. We think they should be trained to make sacrifices and to give for the common good. With this in mind we expect students to make a pledge, however small, for Church and charity, the same to be paid regularly each week from their allowances. This is managed by the boys themselves."

College Work a National Religious Need

Third Triennial Assembly at Washington sets
a Christ-dedicated life as its goal and organizes
a determined effort to present His claims

By Frank Bancroft

Student at the Virginia Theological Seminary

"The Holy Spirit said, 'Separate me Barnabas and Saul for the work wherunto I have called them'."—Acts 13:2.

THE DEEPEST NOTE of the Triennial Assembly of the National Student Council and the College Work Meetings was mission; realization of the tremendous college problem and commitment to its solution. Men and women from every section of the country, people who in many ways have already been doing the work, enjoyed mutual comradeship and inspiration, but all realized as never before the magnitude of the task and the inadequacy of present efforts to its solution. "College work" forever passed from the status of a religious specialty of the Church, to be faced in a sporadic and dilettante sort of way, and showed itself in its true semblance of deep-set and national religious need.

Highly inspiring were the individual presentations of ways in which men and women are already working in the colleges; and they were highly varied, too. The Rev. Dr. Murray Bartlett, President of Hobart College, told of the work of the Church colleges. Prof. Adelaide Case spoke on Voluntary Religious Education. The Rev. John Hart, Ph.D., pictured the "Pennsylvania Plan" of student work, in which he coöperates with ministers of many denominations in presenting the claims of Christ to college men. The Rev. Wilbur L. Caswell described "parochial calls" on students in universities. The Rev. Gardiner Day presented the possibilities of coöperation of Episcopal student workers with the Christian Student Movement. The Rev. Harris Masterson described a workable sys-

tem of placement now in operation in the Diocese of Texas. Miss Hope Baskette awakened the group to the possibilities and responsibilities of personal religious work with college women.

Underlying, however, this diversity of gifts and method, there was a real unity of message—"one spirit." From time to time the Rev. Leslie Glenn, National Secretary for College Work, spoke of the danger of "paralysis by analysis," meaning by this that the usual approach to the collegian's religion has been too speculative, and that what the undergraduate seeks is definiteness of experience. The Rev. Samuel M. Shoemaker, Jr., insisted upon a personal Gospel. The Rev. Arthur Kinsolving spoke from student experience that college men and women are to be won through the demand for a Christ-dedicated life, rather than by a more formal and ecclesiastical method, or by the intellectualist approach. The central note was "go out and constrain them to come in"; the note of personal evangelism, of prophetic appeal, of religion, pure and simple.

Awake to the scope of the problem and unified as to the spirit of its solution, the group found itself confronted by two practical considerations in the realization of that end. These are the need for more men and the device of a more effective technique of placement in the work. The former is obvious; if the Church is aware of the college problem and is desirous of meeting it, she must consecrate more of her best men and women to it. The latter is thornier. How is the individual qualified through personal consecration, sympathy, and the "college touch" to be gotten into the position of need? What

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—Copyright Henry Müller

DELEGATES TO THE TRIENNIAL ASSEMBLY OF THE NATIONAL STUDENT COUNCIL

The photograph represents the varied groups which assembled to discuss the religious problem in colleges. Mr. Glenn stands sixth from the left

interaction of parish, diocese, province, and National Church can be devised to aid in the crisis? For the time being, until a permanent placement machinery can be brought to bear efficiently and intelligently upon the problem, there was this temporary answer. Every individual and every institution interested in the evangelization of American college life must use his or its individual influence. Through visits to college centers, through correspondence, through parish, diocesan, provincial, and national meetings, student-interested people must keep their ears to the ground and must keep their imaginations alert to the enlightened placement of the right individual at the right post.

The vision of the Macedonian " . . . standing, beseeching him, and saying, Come over into Macedonia and help us"; was seen, unquestionably. And just as unquestionably, there was the answer, " . . . straightway we sought to go forth

into Macedonia, concluding that God had called us to preach the Gospel unto them." The Holy Spirit, working through consecrated human life, must in good time manifest the method of sending more apostles to the task.

The following colleges and universities were represented: Missouri, Harvard, Florida State, Texas, Buffalo, North Carolina, North Carolina College for Women, Princeton, Dartmouth, Virginia Polytechnic, Virginia, Virginia Seminary, Cambridge Seminary, Hunter, Hobart, Norwich, West Virginia, California, Cornell, Michigan, Michigan State, Stanford, Iowa, Idaho, Berkeley Seminary, Knox and Lombard, Barnard, Wisconsin, Clemson, Kansas State Teachers', Worcester Tech., Simmonds, Miami, Bishop Payne Divinity, Middlebury, Pennsylvania, Amherst, Yale, Northwestern, Maryland, Johns Hopkins, George Washington, Goucher, Chicago, Massachusetts Agricultural, West Point and Annapolis.

St. John's, Shanghai, Continues

With a majority of Chinese directors the University resumes work, admitting only selected students — Middle School reopens

By John W. Wood, D. C. L.

Executive Secretary, Department of Missions, National Council

UPON THE ADVICE of many of its Alumni, St. John's University, Shanghai, was closed immediately after the Nanking incident of March 24th, 1927, and remained closed throughout the succeeding academic year. In spite of this fact, Dr. Pott had some interesting statements to make in his report for 1927-28.

About 200 students at St. John's continued their studies in what was known as the Ting Mao Tutorial Institute, inaugurated by the alumni, occupying rented buildings in Shanghai and assisted by several of the members of the St. John's faculty, both Chinese and American. The Institute was conducted on a self-supporting basis. Some equipment and school furniture were loaned by the University. The University Council has agreed that in view of the good character of the work done in the Institute, students in the Senior class who are completing their work satisfactorily should be granted the usual diplomas and receive their degrees as from the University.

During the visit of the Commission to China, plans for the creation of a Board of Directors were discussed and were afterwards approved by the Department of Missions and the National Council. The following directors were appointed by the Department of Missions: the Rev. W. P. Roberts, the Rev. F. A. Cox and Dr. Claude M. Lee. The Synod of the Diocese of Kiangsu elected as their representatives, Dr. C. T. Wang (the present Minister of Foreign Affairs in the Nationalist Government), the Rev. K. T. Chung, and Mr. Archie T. L. Tsen. The Alumni Association elected Mr. T. V. Soong (the present Minister of Finance in the Nationalist Government), Dr. David Yui, and Mr. O. S. Lieu. Dean William Z. L.

Sung and Professor D. Roberts were elected as the representatives of the University Council.

Mr. William Z. L. Sung, who displayed much wisdom and firmness in his administration of the Ting Mao Tutorial Institute, was elected dean by the University Council and the election was approved by the bishop. As soon as practicable, it is proposed to elect a Chinese vice-president of the University.

The School of Theology has carried on at St. John's, supplemented by all the theological students from the Dioceses of Hankow and Anking, who were being taught in English. All the students of the Central Theological School of the Church in China, taught in Chinese, have also been at St. John's. The new buildings for the latter school, erected in Nanking, have been continuously occupied by Chinese soldiers and badly damaged.

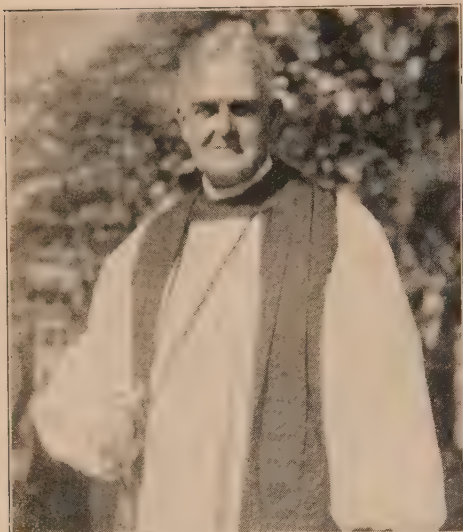
The School of Medicine has also carried on so far as the last three years of the course are concerned. The two years usually given at St. John's in the Science Department were necessarily omitted. Altogether there were 41 medical students. St. John's was the first medical school in China. Dr. Pott says:

"It has done excellent work in the past and has provided China with some of her best medical men.

"We believe that medical missions in this part of China will be seriously hampered if they can not obtain their assistants from a Christian medical school. St. John's is at present the only Christian medical school for men in the whole of central China.

"We have tried to secure the assistance of other missions in carrying on this school, but thus far have failed,

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BISHOP GRAVES OF SHANGHAI

His seventieth birthday, October 24th, prompted resolutions of congratulation from both Houses of General Convention

"For St. John's to carry on single-handed involves considerable expense, and the question arises as to whether we can afford to continue to support this undertaking. It would probably cost an additional \$10,000 gold per annum to conduct satisfactorily the work of the first two pre-clinical years. The chief expense is connected with those two years, as we have good facilities at St. Luke's Hospital for carrying on the last three years."

The School of Arts and Science and the Middle School reopened on September 6th with an enrolment of about 200 students in each department. It was decided not to receive more than 200 applicants. "We propose," says Dr. Pott, "to carry on as an unregistered institution and to accept the disabilities which are imposed upon institutions of this character. By this plan we shall not be obliged to sacrifice our religious and academic freedom."

Commenting upon the action with regard to registration, taken in April, 1928, by the Department of Missions and the National Council, on the report of the Commission to China (a copy of which report may be obtained from the Department of Missions, 281 Fourth Avenue, New York), Dr. Pott says:

"We realize that the adoption of this policy will arouse much adverse criticism, but we are in hearty accord with it and believe that if all Christian schools had taken this stand, mission educational work would have been in a stronger position than it is today.

"It is interesting to note in this connection that the Trustees of the Hangchow Christian College (Presbyterian) have decided to close the institution in preference to accepting the present requirements for registration."

As the authorities of the University decided that under present conditions it is wise to limit the number of students, there will inevitably be a large decrease in the operating income. Dr. Pott points out, "Hitherto we have depended largely upon the fees paid by students for the maintenance of our work. As this source of revenue diminishes, we shall face the problem of securing further help either from the United States or from the Alumni to meet the deficit in our income. As nearly as can be estimated at the present time, the deficit for the academic year, 1928-29, will be not less than \$5,000. Dr. Pott hopes that friends of St. John's and all who believe in maintaining the Christian character of our schools in China, will rally to the aid of the University.

"St. John's now enters upon its fiftieth year, and we hope that when we come to celebrate the fiftieth anniversary the outlook for the future may be brighter than it is at present. No one can tell how the present movement in China will shape itself, or just what the results will be in regard to Christian educational work in this country. It may be that conditions will be unsettled for a long time to come, and that our work may be seriously hampered. It may be that the Chinese Government will modify its policy in regard to missionary institutions, and will appreciate their help. The future is unknown, but our duty is clear—to make St. John's College a witness for the truth of the Gospel of Christ, and to endeavor to produce Christian character in the young men who study in its halls."

Carrying Comfort to Women in Prison

Part II. The light of the Gospel can penetrate the darkest prison cell and bring hope and comfort to souls steeped in ignorance and despair

By Florence A. Aylen

Associate Member Canadian Authors' Association

WHEN I WENT to the jail for the third time it was All Saints' Day and the woebegone woman in the faded print dress was the only one there. I told her it was All Saints' Day and what it signified. She said, "I had a good mother and a good grandma. They used to sing to me when I was little. One song I remember had these words in it, I never saw or heard them since. *In the beauty of the lilies Christ was born across the sea.* And she went on to say, "Every year when Easter Sunday comes, I go to the door and open it and look out and always say that line. I wish I remembered more of it, but I always feel good when I get that said. Sometimes the crocuses are out and I look at them. Then I can go in and make breakfast." The pathos of that, the starved soul of the woman, making Easter from a fragment of song, a memory and a crocus!

I brought her a book with many simple hymns in it and she kept learning them all the time she was in, almost two months. I had regular lessons with her after that and we studied *The Beatitudes*. She loved them. When I knew she loved flowers I brought her some, and the following week I found she had spread her table with a clean newspaper and the flowers were standing in water in a half pint milk bottle. She only had one dress, but she washed it and dried it on the radiator.

IN August we published the first part of Mrs. Aylen's account of her visits to lonely and discouraged women in jail and the way in which some of them responded to her offer of friendship. In this issue Mrs. Aylen tells of one of the bright spots in her prison experience.

The next instalment will bring to a close one of the most human and touching stories we have ever been privileged to give our readers.

Naturally my curiosity was aroused about her and I asked at the Sheriff's desk, on entering, what were the charges against her. The deputy told me her husband made "booze" and they found him out. The officers took him in charge and put him in jail. His wife thought a neighbor had told on him, so in her rage and despair she went out

after dark and set fire to his barn. She was arrested and put in jail also. She had five children and they were put in the Children's Home, where they were to stay until the parents were released. I never let her know I knew anything about her and just talked and read and told her stories, brought her yarn and a bone needle and taught her how to crochet dolls' bonnets and wraps, knowing Christmas was coming and thinking her children would have them for gifts.

Then I cut paper flowers of Dennison's crepe paper and cut the wires to the right length and she learned to make sweet peas. And all the others who came during her term and after, learned the art of making them. I waxed them in my home and returned them all done to a turn. Then the prison just brightened like spring. The table newspaper was always clean, and sweet pea laden milk bottles on window ledges and on radiators lent a festive air to their temporary abode.

I told her that even in prison she could do a work that would please her grand-

THE SPIRIT OF MISSIONS

mother and mother. She could discourage any conversations that were not edifying while she was in jail and could tell good stories to her roommates instead.

A few days before she left she asked me if I remembered at one time telling her that God would forgive those who repented. She said, "Would you think it was repentance if someone began by feeling sorry she had done something, then went on until she really wished in her heart that her very worst enemy and 'his folks' could have a Merry Christmas and all kinds of good luck?" I said that was the kind of repentance Christ loved. She did look so happy and she sighed and sat back in her chair. Her face flushed and she said, "Then I'm forgiven." And I thought "There is joy in the presence of the angels in Heaven over one sinner that repenteth, more than over ninety and nine that need no repentance."

The family had come to Dakota from Iowa and were renters. They had come at the wrong season, had no crops, nothing to feed the children, so easy money was what the husband was looking for and he made liquor and sold it. The man was much older than the woman. He had told her, she said, that there was no God, no Heaven, so no truth in the story that her grandmother and her mother were there. I tried to reassure her that it was all true and when she repented and felt forgiveness I promised her that she would some day see her grandmother and mother. That was what she wanted. May the good Lord go security for my promise!

I happened to be in the jail the day

when this poor woman went home. When I came in she was dressed for the street and was packing her effects, including quantities of artificial sweet peas and some little clothes she had knitted for dolls, calendars with pictures on them and a hymn book. I said "Goodbye" and asked her not to forget her grandmother and to read her hymns. She promised she would and she said, "For the first time since I left home I'll have a present to send home to my sister, I never had anything pretty before. I'll send her these sweet peas."

Often had I wondered just what kind of a man she had for a husband. I had pictured him as a large, red-faced fellow, a sort of dare-devil, so, when I went out and found the jailer right at the door, and a very small, very old and very vicious looking man with him, in a rage because he had been denied admittance while a lady was in talking to his wife, I went away heavy hearted. I heard afterwards that her husband beat her cruelly. I could have wished she might have set him on fire, rather than the barn. The sheriff said they had arranged to send them back to their old home in Iowa. I never knew her name, but I know things will never be as black for her again, for where a ray of light has come the darkness can never be as great. I often wished that I could do some "following up" work with those I visited; that I had a fund to draw upon, when they needed help, instead of just being a ship that passed in the night.

This was one of the two brightest spots in my prison visiting. I will tell you about the other in my next chapter.

(To be continued.)

Had You Thought of This for Christmas ?

THE BRIGHT GREEN slip found in this issue is not, as some have hastily concluded in the past, a bill or a renewal notice, but a suggestion that THE SPIRIT OF MISSIONS makes a good Christmas present for people who like to stretch their minds. A Christmas card will be sent to announce your gift to the recipient.

High Praise for Tokyo Hospital

From personal knowledge our Ambassador to Japan calls St. Luke's International Hospital a bond of good will between the two countries

By the Hon. Charles MacVeagh

American Ambassador to Japan

TWENTY-SIX YEARS AGO when this Twentieth Century was in its cradle, a little band of missionaries, led by Dr. Rudolph B. Teusler, started a hospital in Tokyo. And so St. Luke's International Hospital began in a very modest way, with only two doctors, a nurse or two and eight beds. It became at once a strong force in the fight against disease and untimely death, and has now become one of the great institutions of Japan. Without it the members of the American colony, including the missionaries and the Embassy Staff, would be in a very serious position, and this applies to all foreigners to whatever nationality they belong. And it is not alone to foreigners that St. Luke's is a blessing. Its doors are open to all, and many Japanese are glad to avail themselves of the opportunities it offers.

But this is not all the work done by St. Luke's, nor its greatest work. It is an inspiration to the whole medical profession of Japan, and a means of disseminating knowledge of modern principles of sanitation and the prevention of disease. And by its institution of the School of Nursing, it is performing a service which really cannot be estimated. This is fully recognized by the Japanese Government which has given the school offi-

cial recognition and standing. When I approached the present Prime Minister on the subject, he said, "Japan has many doctors who are skilled in the science of medicine, but in the practical application of that science we are far behind. A skillful doctor is only half the battle. The other half is a competent nurse, and trained nurses we have not got." And he promised his wholehearted support to any plan which would aid St. Luke's Hospital to extend and enlarge its school for nurses.

Indeed, all of Japan is grateful for the work St. Luke's has done and is doing—from the Imperial Family, who have made very considerable contributions to its support, through the many distinguished

and important men who are serving on its committees, down to the thousands of common people whose children are treated at the daily out-patient clinic.

St. Luke's was utterly destroyed by the great earthquake of 1923, and was again swept by fire in 1925, but each time rose from its ashes with renewed vigor, and is now a greater power for good than ever before, though housed only in the simplest of temporary quarters. The people of America are now being asked to contribute out of their abundance a sum sufficient to erect a suitable building and create a sufficient endowment to meet its



—Underwood and Underwood
THE HON. CHARLES MACVEAGH
Ambassador from the United States to Japan

needs, and to make possible the establishment of a Medical Center for the training of nurses and doctors, and the dissemination of the best medical knowledge throughout Japan. In this the Japanese Government is gladly coöperating, by remission of duties and otherwise.

Since my return to America I have

seized every opportunity to mention my interest in St. Luke's Hospital. When the friends of St. Luke's succeed in obtaining the sum required, it will, I am sure, be received by the Japanese as conclusive evidence of our good will and will greatly help to make impossible any disagreement between us in the future.

Nursing in Japan

The American Journal of Nursing in October published an article by "Araki San" from which the following extracts are reprinted

By Iyo Araki

Superintendent of Nurses, St. Luke's Hospital, Tokyo

FIFTY YEARS AGO there were no trained nurses in Japan. Whenever sickness occurred the family and relatives took care of the patient. If the patient were seriously ill, neighbors were called in and gave what help they could.

No effort was made to change this condition until about 1869 when, in Tokyo, the question of trying to train servants sufficiently to act in the capacity of sick nurses was first considered. In smaller centers no effort of the kind was made until about the close of the last century. The Tokyo Imperial University opened a small school for training nurses in 1869. Very few applied for training and those who did were required, not so much to take care of the sick, as to scrub the floors and clean the hospital. They were really maid servants rather than nurses.

In 1883 two small schools were opened along Western lines by foreign missionaries. One of these was started through the personal experience of a woman missionary who herself had been ill with typhoid fever in a Japanese hospital. She returned to the United States resolved to devote her life to raising funds for a school for nurses in Japan. Unfortunately, while she was canvassing for funds she died, but she had interested a co-worker; this lady undertook to carry out

the plan of creating a school of nursing in Japan and returned to that country eager to put her ideals into practice. She asked for help from some of her friends in Japan, but the Japanese men approached rather laughed at her ideas and were not willing to assist her. Unaided, she started in a small building, in a mission compound, to give theoretical instruction only, as she had no connection with any hospital or clinical medical work.

About this time the Tokyo Jihei Kwai built a small school for nursing and opened it. This work was under the leadership of Countess Oyama, who undertook to build up the school in connection with the Tokyo Hospital.

In 1885, the hospital of Dr. Mijima in Kyoto opened a school which is still in existence. In the same year the Canadian Episcopal Mission started a school for theoretical instruction in Kobe, and this had affiliation with a Japanese hospital. The writer attended this school in 1896. Only graduates from Christian mission schools were received as students.

The Japanese Red Cross educational requirements, inaugurated about this time, were that student nurses must be graduates of primary schools. The foremost function of the Red Cross in Japan is the training of nurses for military service

Rockefeller Foundation Gift for St. Luke's

IMPETUS HAS BEEN given the present effort to rebuild St. Luke's International Hospital, Tokyo, by a conditional gift of \$400,000 made by the Rockefeller Foundation for endowment of the Training School for Nurses. It is for St. Luke's that General Convention has authorized the raising of one million dollars as part of the whole sum being sought by the Church itself. Dr. Teusler is aided by a committee of which the Hon. George W. Wickersham is chairman.

In connection with the recent enthronement of the new Emperor and Empress of Japan, news of the action of General Convention was sent by cable to the American Embassy in Tokyo, with the further statement that "the international medical center will be completed as a testimonial and pledge of friendship and good will from Americans in commemoration of the enthronement of Their Majesties."

and during peace times some of these nurses are used for civilian purposes. It is under Government direction, and there are Red Cross hospitals in all of the larger cities. The entrance requirements have not been raised and nursing throughout Japan, until recently, has been looked upon as a menial occupation rather than a profession. Therefore, it has failed to attract women of the better type.

The hospital with which I am connected is the only one in Japan requiring its applicants to be high school graduates and insisting upon a minimum of a three-year undergraduate course. While the *technical* side of medicine in Japan has developed and progressed until it is today recognized to be on a par with the scientific development of medicine in the West, nursing as a profession has lagged very far behind because of the poor *clinical* resources in Japan for the care of the sick and the development of preventive medicine. Happily there has developed the recognition of this fact throughout Japan. There is a growing interest in the whole question of the training of nurses and this includes education of nurses for public health work.

Investigation by the Department of Home Affairs in 1925 showed that there were 152 hospitals in Japan attempting the training of nurses in one way or another, and that there were at that time, 40,355 licensed nurses and 21,222 students. Of this number, 29,452 were engaged in hospital work. There were also 2,800 midwives in Tokyo.

Our School of Nursing conducted in

connection with St. Luke's International Hospital has been in operation for about twenty-three years. The standards insisted upon have been based upon the practice here in the United States. In 1918 Mrs. David St. John was appointed principal of the school and the writer continued in her position as Superintendent of Nurses. The theoretical teaching in our classrooms is conducted by the senior doctors of the staff of St. Luke's International Hospital, with demonstrations and practical instruction from carefully selected American and Japanese nurses.

A fourth year of instruction is provided during which a nurse may specialize in one of many branches. The nurses pay a small nominal tuition fee. The amount is too small to be of very practical value in the support of the school, but it emphasizes the fact that the institution is really a college of nursing and not a training school to serve only the interests of the hospital itself.

A few months ago the Department of Education chartered our School of Nurses as the first College of Nursing to be authorized in Japan.

Five of our graduate nurses are now in the United States studying in preparation for their return to Japan where they will be teachers on the staff of the college.

In addition to fellowships awarded to a number of our Japanese graduate nurses, the Rockefeller Foundation has also pledged \$10,000 a year for five years towards the annual support of the college.

The Canon Missioner Visits Upi

And brings encouraging reports from our newest mission among Tirurai people of the Province of Cotabato in the Southern Philippines

By the Rev. Benson Heale Harvey

Canon Missioner in the Philippines

THE WORK OF the Canon Missioner of the Philippine Islands is to travel throughout the archipelago visiting isolated American and British people. Not long ago my trail took me to Upi where our newest mission, that to the Tirurai, is located.

The eighth morning following our departure from Manila by boat found us in Cotabato, from which place a coral road leads across the delta of the Rio Grande to the Tomantaka branch five miles away. On this there have been successively two ferries but the floods have done away with each. Fortunately, when the last one went out our Ford was on the other side so we were able to ride the remaining three miles of passable road. From kilometer eleven, however, to Upi, at thirty-four, one must walk. Over hilly country and across one plateau we climb from the seaside to an altitude of 1700 feet.

The village of Upi is but a collection of houses, nine in number, including the school, the teachers' house and the store. But, as Capt. Edwards says, "for every house you do see there are six which you do not." Everyone is agreed that Mr. McAfee has done well in following the judgment of Mr. McCutcheon who made the original survey for the Church in this section.

Three years ago the Bishop looked into the future and saw the church and rectory built on the land which, even then, had been given to us by the pagan friends of the mission. Today we still look into the future for the church, but the rectory is an actuality. It is attractively built of *swali* and it keeps out the cold; a much-to-be-desired characteristic in this tropi-

cal station. (Some day I shall write a few paragraphs on *Cold Nights in the Philippines!*)

The food supply of a Tirurai family is very limited in variety. For this reason, and also that his own family may live off the country instead of out of tins, Mr. McAfee is spending considerable thought and effort in developing his orchard, garden and poultry. He intends to introduce new fruit and nut trees; his garden is already producing vegetables hitherto unknown in that section, and his poultry are a source of satisfaction from the gastronomical as well as the economical point of view.

Captain Edwards, who was baptized last Easter Even, is the all-around leader of the American community of the province, knowing personally each one of his fellow countrymen; and is also in closest touch with the Tirurai. His action in taking a definite stand for Christian principles will be a splendid example to the Americans and to his beloved pagans.



ST. RAPHAEL'S, SUMADEL

This is not among the Tirurai; it is a Sagada out-station



HOME OF THE REV. G. C. BARTTER,
BAGUIO

The rising ground behind the house looks more like a New England hillside than the Philippine Islands and is named "Huckleberry Hill"



TEMPORARY CHURCH OF THE RESUR-
RECTION, BAGUIO

A new church at Baguio is badly needed and was one of the objectives of the corporate gift of the women of the Church for last Triennium



IGOROT BASKET MAKERS ON THEIR WAY TO MARKET

Taken in front of the rectory of the Church of the Resurrection at Baguio in the Philippine Islands. These baskets are used to ship cabbages

Rural Work at General Convention

Appointment of Joint Commission indicates increasing value placed upon a subject which concerns the Church in town and country alike

By the Rev. H. W. Foreman

Secretary for Rural Work, National Council

I HOPE GENERAL CONVENTION will face the most important problem before us as a nation—how to recover Samaria and make it once more the Galilee from which we may draw our inspiration." That this splendid hope, expressed by Bishop Irving P. Johnson in the course of an address at the mass meeting on rural work, was answered, at least so far as recognition and encouragement of rural work is concerned, all those who followed "country work" through Convention days will gladly grant. Indeed, the meeting on rural work was a fine facing of the problem in itself. The attendance was double what was expected, with pungent addresses and spontaneous response. Mrs. Lewis Seymour, of Binghamton, N. Y., mentioned one of the Church's greatest privileges when she said in the course of her address, "The mission of the Church is the gathering together of all spiritual forces to care for the human needs of men, healing the sick, bettering living conditions, affording education. The Church must develop rural life and so reappropriate lost powers." As for Mr. Sam Nash, he told the story of how he had faced the rural problem around Tarboro, North Carolina, in such a naive and vivid way that he unconsciously told us all to "be Sam Nashes and there won't be any rural problem!"

Study Classes.—"Possibly forty people will register for the study classes on rural work." This was the hope of those in charge of the program; as a matter of fact, over ninety people registered, representing every section of the United States, and there was an average attendance of forty-five. Twenty of those most regular

in their attendance live or work in rural fields.

The conference leaders included Dr. C. J. Galpin of the United States Department of Agriculture, the Rev. Messrs. F. D. Goodwin, L. S. Charters, C. R. Allison, R. Y. Barber, George B. Gilbert, Mrs. D. W. Clark, Mrs. W. S. Humphreys, Miss Agnes Penrose, Miss Mildred Edmunds and Miss Edna Eastwood.

Rural Fellowship Dinner.—There were innumerable dinner meetings at Convention but none more enjoyable than that of the Rural Fellowship at the Hotel Gordon. Nearly ninety persons, members and friends of the Fellowship, responded to an invitation that was supposed to be limited to fifty; best of all, they responded in spirit as well as in presence.

The president, the Rev. Paul E. Engle, proved to be not only a good historian of the origin and purpose of the Fellowship, but a successful toastmaster as well. Bishop Roberts, honorary president, and Bishops Green and Quin responded formally, as did the Rev. F. D. Goodwin, former president. The response from the floor was spontaneous, representative and constructive. Among those who "spoke a few words" or were introduced, were the Rev. Val. Sessions, editor of *The Rural Messenger*, Mrs. Lewis Seymour, the Rev. C. R. Allison, Miss E. Prophet, Mr. and Mrs. Meynen and Dean Beal.

Archdeacons' Meeting.—Of similar character to the Rural Fellowship dinner was the archdeacons' dinner held at the Hotel Gordon October 12th. We missed the humble but heroic Drane of Alaska, and several others, "once tried, never denied," but even so there were thirty-one

RURAL WORK

actual or "near" archdeacons present. The principal subject of discussion, inquiry and suggestion was rural work. Archdeacons Bulkley of Utah, Porter of California, Jaynes of Central New York, Black of Oregon and Smith of Kansas spoke to the subject, as did Dr. Lathrop, chairman of the Department of Christian Social Service of the National Council, and Messrs. Goodwin, Engle and Sessions.

Two items of unusual interest were an address by Archdeacon Neve, life-long missionary to mountain people and founder of the Order of the Thousandfold, and the election of the Ven. G. F. Patterson, of Ohio, to serve as chairman of archdeacons until and during the next General Convention.

The Church Awaking.—That the Church is awaking to the privileges and needs of country life was illustrated at Convention by the very definite way in which the coöperating agencies of the Church devoted leadership and time to discussing and planning for work in rural fields.

St. Andrew's Brotherhood and the Daughters of the King discussed Evangelism in Rural Fields under the leadership of Dr. Lathrop, the Rev. A. E. Whittle and the secretary for rural work. The Girls' Friendly Society and the Church Mission of Help discussed ways and means of extending their service to country life, and made plans accordingly. The awakening sense of responsibility for country work was illustrated especially well by the Woman's Auxiliary, which passed resolutions "making the development of village and country work a defi-

nite objective for the Triennium 1929-31."

Joint Commission.—The Convention faced the rural problem most definitely and constructively in its adoption of a resolution creating a Joint Commission on Rural Work, consisting of five bishops, five clergymen and five laymen. The personnel of the commission includes Bishops Green, Booth, Davenport, Rogers and Wise, Archdeacon Bulkley and the Rev. Messrs. Allison, Engle, Goodwin and Sessions, Dr. C. J. Galpin, Mr. Algernon Blair, Professor R. J. Colbert, Mr. Dean Vincent and Mr. J. S. Whaley. Later, Bishop Barnwell, Bishop Fox and the Rev. David W. Clark were added to the commission.

Purposes of the Commission.—Generally speaking, and quoting from the creating resolution, the purpose of the commission is the "fostering of the Church's work in village and country life." Specifically, the commission is to "give consideration to the following propositions:

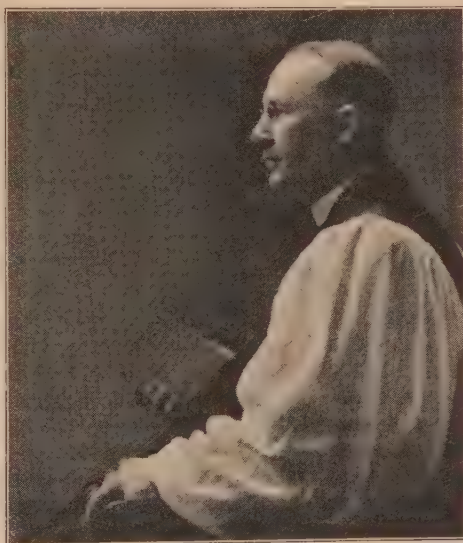
"1. The appointment of commissions or committees on rural work in the provinces, dioceses and missionary districts of the Church.

"2. That the bishops and clergy be requested to include the subject of rural work in their sermons on Rogation Sunday.

"3. That this commission encourage the establishment of diocesan, district and regional conferences on rural work.

"4. That the theological seminaries of the Church be urged to include rural work in their curricula."

At the meeting of the commission held



THE RT. REV. WILLIAM M. GREEN, D.D.
Bishop Coadjutor of Mississippi
Chairman, Joint Commission on Rural Work

THE SPIRIT OF MISSIONS

in Washington on October 23rd, "it also was the opinion of those present that the commission should not only study and plan for the development of country Church work but should promote and execute such projects on behalf of the same as might seem wise to and for the commission to undertake." "The commission should coöperate with and foster the Division for Rural Work in its efforts to promote country work."

Major Approaches.—That the appointment of a national Commission on Rural Work has large possibilities for developing the Church's rural work is illustrated by the major approaches to that work determined upon at the first meeting of the executive committee. At that time, the executive committee, consisting of Bishop Green, Bishop Davenport, Dr. Galpin, Mr. Goodwin and the secretary for rural work, classified the major approaches to rural work under the following heads, and appointed committees to cover the same: Studies and Surveys, Education of the Church to the Importance of Rural Work, Vocation and Training for the Rural Ministry, Increasing the Enthusiasm and Efficiency of Rural Church Work, Evangelism, Religious Education and Social Service in Rural Fields, Co-

operating Agencies in Rural Work.

Mission Prayer Book.—Believing that the House of Bishops sensed a great need in the mission work of the Church in its resolution authorizing the Prayer Book Commission to prepare and cause to be published Mission Prayer Books, even though the House of Deputies did not concur in the same, and in anticipation of probable demands for such a book, the Joint Commission requested Bishop Rogers "to coöperate with the Rt. Rev. R. C. Jett, D. D., and such others as they might suggest in the publication of an unofficial edition of a simplified Prayer Book." The Rev. Dr. Lathrop has offered to assist in financing at least the first edition of a simplified book.

What of the Future?—It would seem from the above that the first part of Bishop Johnson's hope, "that General Convention would face the most important question before us as a nation," was fulfilled in generous measure. Indeed, it is safe to say that Convention never before faced the rural problem as it did at its recent session. The great question, however, is not "Did Convention face the rural problem in a new way?" but "What will the Church do about the problem itself?"

New Missionaries

THE FOLLOWING MISSIONARY appointments have been made. *Domestic:* Deaconess Laura J. Knepper, Idaho; Miss Nellie Smith, Quincy; Miss Ella Pier, Southwestern Virginia. *Latin America:* The Rev. Leopold Kroll, Haiti; Miss Fern E. Fitzsimons, Porto Rico. *Foreign:* Miss Maud I. Pratt, Alaska; Miss Mabel Lee Hatch and the Rev. Hollis H. Corey, Honolulu; Miss Olive Meacham, Liberia; Miss Eleanor J. Ridgway, the Philippines; Miss Cornelia Everard and Mrs. Catherine Tracy, North Tokyo. The following missionaries have been employed in the field: Miss Alice M. Clark, Hankow; Mrs. Marie Parker, the Philippines.

To Promote Peace

MISSIONS AND WORLD Peace! They are really inextricably united. The thought of commemorating Armistice Day by a gift in the mission field appears in this note to Dr. John Wood from a friend: "Each Armistice Day I like to give a small thank offering in gratitude for having had such a father as I had. This year I am enclosing a check for St. Luke's Hospital, Tokyo. Father was intensely interested in hospitals and I am sure he would like to have some part, though small, in St. Luke's. I wish I might endow a bed in his memory, but that is out of the question for me."

Perhaps others will be glad of the suggestion for a memorial gift.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



FRIENDS IN THE PHILIPPINES

The "Presidente" of Balbalasang with his wife and daughter. Balbalasang is one of the recently opened stations, where Deaconess Massey and the Rev. A. H. Richardson work



MISS EDNA EASTWOOD
*Secretary, Adult Division
 See page 834*



"ARAKI SAN"
*Head nurse for twenty-five years at St. Luke's
 Hospital, Tokyo*



MISS HOPE BASKETTE
*Secretary for Episcopal Church Students
 Florida State College*



MISS LUCY GRAVES
*University of California, '28, returns to teach
 in St. Mary's, Shanghai*



CLERGY AT NORTHFIELD STUDENT CONFERENCE LAST SUMMER

From left to right they are the Rev. Messrs. Gardiner Day, Boston; Walter Gray, Hartford, Conn.; Leslie Glenn, National Council; Cornelius Trowbridge, Salem, Mass.; A. L. Kinsolving, Amherst, Mass.



CHURCH ARMY IN EASTERN OREGON

Captains Jarvis, Buchanan, Wilde, Bloxham, Estabrook, Hodgkinson, Hill and Conder, with their much-traveled Church Army Van



SOME OF THE TWO HUNDRED JAPANESE

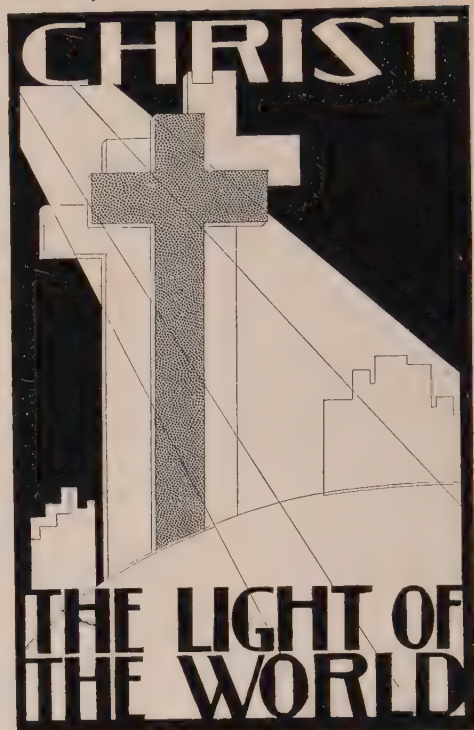
In 1887, when the Church was organized in Japan, there were three Japanese deacons. In 1927 there were two Japanese bishops, one hundred and fifty-five priests and forty-three deacons



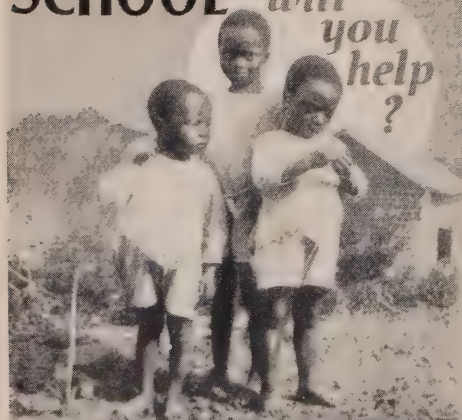
CLERGY WHO SERVE THE JAPANESE CHURCH

*Small salaries and inadequate equipment not infrequently hinder the work from progressing.
The picture shows North Tokyo clergy and catechists who attended a Quiet Day last year*

New Posters Ready for Lent



LIBERIA *wants to*
send these children to
SCHOOL *will*
you help?



The Eastern Offering helps support sixty-two schools in which our Church is training for useful Christian lives, over 3500 boys and girls, who make up more than a third of the children in all the Liberian schools. More and better schools are needed for our African friends.

**KEEPING THE
CHURCH WARM**



Pedro's brother Indians share in the work of the Mission of St. Mary the Virgin, on the Pyramid Lake Reservation, in Nevada. Our Church is working with the Government on more than 25 reservations in 15 states, through schools, hospitals, and churches to bring Indians all over the United States to know Christ and His love for all men.

Our Gang



The Church is teaching boys and girls all around the world to become friends with one another because we are friends of the Lord Jesus



LEARNING FAIR PLAY & GRIT

At the Southern Cross School in Porto Alegre, Brazil, one hundred boys are learning, under the leadership of a Brazilian headmaster, to take their places as Christian citizens of this southern Republic. The Church's work centers in the great cattle-raising state of Rio Grande de Sul. Here and in Sao Paulo, one of the world's coffee districts, and in Rio de Janeiro, the capital, Brazilians are coming to know Christ and to make Him known.



Fellow Americans Far Away



These Chinese boys represent one of the seven racial groups . . . Japanese, Chinese, Korean, Hawaiian, Portugese, Filipino, and Anglo-Saxon . . . who learn friendship and good will at Iolani School in Honolulu. Iolani's boys have become government advisers, doctors, teachers, and clergymen in Asia, Europe, and America. Throughout the Islands the Church is ministering to the many races which make Hawaii the crossroads of the Pacific.



Susanna lives in one of our missions in Alaska. Here in the land of the midnight sun Bishop Rowe and his helpers brave the dangers of the Arctic to carry the Message of Love and Good Will to our Indian and Eskimo friends.

The first two of the eight posters were drawn by Simone Odette Strasser, St. James' Church, New York, and Ethel Hughes, Church of the Heavenly Rest, New York



ST. MATTHEW'S SCHOOL, NANCHANG, CHINA, WELCOMES HOME THE REV. KIMBER H. K. DEN
*The alumni, pupils and teachers of the school united to give a reception to Mr. Den on his return from America in August, 1928.
 Mr. Den sits in the middle of the front row dressed in a dark suit*

Social Work in Town or Country



With emphasis on what young people are becoming rather than what they are, CMH offers a way to approach their problems



By Mary Willcox Glenn

President, National Council, Church Mission of Help

I
ST. GERMAIN des Près as the name implies, was a country church when in the sixth century it was first erected on the left bank of the Seine. The present church was built six centuries later, after the ancient basilica had been "three times set on fire by pagans." Pope Alexander III was at its consecration, and in procession with the attending cardinals and bishops resorted after the ceremony to an adjoining field known as the Clerk's Meadow.

Today in the small open space, lying between the south wall of the church and the crowded Boulevard St. Germain, there is a monument on which is a bas-relief that brings the countryside again into the center of old Paris. A shepherd boy stands in a field with his sheep. He gazes ardently at a peasant girl whose head is lowered, hands clasped behind her back. They typify youth of all time, expectant of love, destined to give and to receive, ready when the moment for reflection comes to stabilize their relationship by engaging in the age-old adventure of making a home. Their pose, the browsing sheep, the pasture land, suggest accepted customs and vocation. The next steps taken may be confidently predicted. They will be determined by the traditions of their neighborhood and by the mutual expectations of their contemporaries and their elders. But, turning from the church yard to the city thoroughfare, the vision incited is a procession of young people who come incessantly, one by one, into the city from the country. Each is eager to find a wider field of opportunity for study, work or play. The movement is steadily forward; but from the ranks

drop the young boys and girls who are physically, mentally or temperamentally unfit to meet the strain of competition or who lack moral stamina to use their new freedom to advantage.

Church Mission of Help during the three years between New Orleans and Washington has been seeing the shady side of the picture of the country in its relation to young people. As the societies have been extending their service from cities to villages and the open country, they have begun to weigh liabilities against assets, and to measure the extent of the work that lies ahead if Church Mission of Help is in the name of the Church to be a socializing agent in the rural field.

The following instance shows a type of country home into which Church Mission of Help has been called to go.

A tiny, five-room cottage stands exposed to all weathers, bare of shade trees or any other vegetation. A girl mother sits in the kitchen window with her child of three years beside her. She is one of thirteen children, who have been deserted by their father, sadly neglected by their mother. Except for the fact that they are immersed in poverty rather than in riches, they might be the tribe of Mrs. Wharton's latest society novel. No agency of the Church or the community had made an effort to help determine who was the father of the illegitimate baby, what might be his attitude to the situation or his ability to stand by the child mother.

An instance of CMH work in a city is cited for purpose of contrast. More than five years ago a CMH worker learned in a large city to know intimately a boy of eighteen who was fighting the stubborn

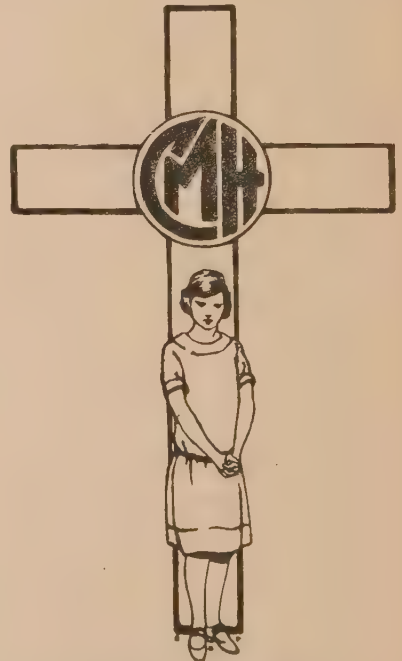
THE SPIRIT OF MISSIONS

resistance of his parents to his assuming responsibility for the girl who was to be the mother of a child by him. In spite of the opposition of his parents and the scepticism of his friends, he married the girl, took her to the hospital for her confinement, and made preparations for the home into which she should come with the baby. The CMH worker stood by the girl and the boy from the moment she was called to intervene in the former's behalf. She has been their adviser during the past five years. They have turned to her at each crisis in the process of adjustment to married life. Their steady development has been a proof of the wisdom of her decision to abet their marriage, founded as it was on their affection for each other and on his awakened sense of responsibility.

These sharply contrasted incidents suggest, what was a fact, that the chance of these young people's finding a socially minded friend, trained to understand their need and with resources to draw on, was almost nil in the first case, good, in the second. No one during the more than three years had come forward to help the country girl meet her difficult problem. If in the case of the city-bred pair, scientific hospital care, natal and pre-natal, had been lacking, the mother and child would not have survived. But to skillful physical treatment was added the power to see a human situation objectively, bared of the tendency either to censure or to condone.

The country retains the virtue of bracing men to meet the strain of living. Into the city's reservoir of effective human energy it continuously feeds those whom it has bred. On the other hand the city has social resources which the rural community needs. In a recent issue of *The Irish Statesman*, the statement is made that "all revolutionary movements affecting the countryside have their beginning in the towns." Social work is a city product. The time has come when it must to a greater degree prepare to penetrate the rural field. Training must be adapted to meet country situations and attitudes of mind. Imagination must be kindled so that country life may be seen not as it is

but as it may become. The social worker who makes good in the country is the one who sees that city ways are different, though not necessarily better or worse. Prof. Colbert of the University of Wisconsin, speaking at the CMH institute held in Cincinnati in February, 1928, said that relationships in the country are largely personal, that the problems, the bent of mind, are native. Other speakers stated that the successful rural worker is one who has a basis of farm experience on which to build social training; whose language is racy, flexible, free from technicalities; who is alert to discover potential leaders; who has imagination to develop resources by using what is at hand; who is a lover of country life, whose term of service will be accepted as long, not short. The tendency of one who lives close to the soil will be, to use Prof. L. P. Jacks' phrasing, to measure results on terms of time, not of space. The total field of social work is in need of a more philosophical attitude towards what is measurable, as well as attainable in the



NEW CMH POSTER
Designed by Edith Ballinger Price
(See page 845)

SOCIAL WORK IN TOWN OR COUNTRY

realm of human adjustments. The Church rural social worker has an amazing opportunity to make such contribution because of the Church's own teaching as to ultimate values. Moreover, the country clergyman and the more thoughtful members of his congregation have realized the need of help and are quick to avail themselves of the suggestions the right type of social workers may make.

Church Mission of Help as a diocesan organization is committed to the principle of work in behalf of young people whether in city, town or country. Sound extension must wait on effective leadership and an adequate personnel, but the goal can be no less than a readiness to meet the call to go into any section of a diocese.

St. Germain des Près stimulated a line of thought which led one to think of how the city swallows up the country, then turns to the country to supply its deepest needs—always interaction, the youth of all time craving what each has to give.

II

While walking last summer in New Hampshire woods, my companion and I came to where a dead tree had fallen across the path on a little-used trail, bearing down in its fall a vigorous sapling. My companion stopped to remove the dead tree and to lift the tender growth and brace it so that it might stand firm and free. Then as I went through the forest I noted how many sturdy trees had had a warping start. Some which were most beautiful in form, whose branches had widest sweep, bore in trunk or lowest limb the mark of a bad beginning. As with trees so may it be with young people.

Why, we of CMH ask ourselves, do some of these girls (and men too) who come to us make genuine response to our service when such evil circumstances clogged their outset in life?

As I talked to a CMH worker the other day, I had the sense of freedom from restraint, of elation, which one experiences in coming out from a dense wood on to a cleared hill top. The view had a wide range. We discussed how a girl of twen-

ty-one might get the kind of vocational training which would give her the best possible chance to succeed in carrying out her own plans. About fifteen years ago this girl and her baby brother were brought to the attention of the new CMH Society because of their deserted mother's neglect of them during intermittent periods of drinking. Throughout these years CMH has been a factor in securing schooling and opportunities for work for the children, in encouraging the mother to overcome her habit and, with the help of a socially minded employer, to hold her desirable job in spite of relapses. The daughter's fine reticence has made her refrain from overt mention of her mother's habit. She has worked with her CMH friend as well as with her mother and brother to keep the home. She has made continuous personal sacrifices to save money, so that now resources are available for her to draw on to use in developing her special capabilities.

A fellow Irishman has recently said that George Bernard Shaw "is afraid of any force in the universe that he cannot express in terms of his own logic," that in reading Shaw he becomes conscious of some fourth dimensional concepts which Shaw does not take into account. Our expectations of what young people may become are often circumscribed by what seems to be the logic of their situation, the outcome to be expected of their false start in life.

The CMH worker and I discussed another girl whom she had known intimately for over seven years. She carried a railroad folder she was to show the girl, who was about to start with her boy of seven for western Canada to join an uncle, a ranchman. He now, after these years of testing, is willing to give his niece and great-nephew a chance. He had been brought to see that there is something in a fourth dimensional concept.

The story of a third CMH girl further illustrates the lesson the girls themselves teach us, namely, that their ability to become free is, in so many cases "stronger than their chains." This third girl was

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living in an isolated part of the country, close to an old burying ground. The rector of the Episcopal Church of the locality had been told that she was "bad", "stupid", "diseased". The mental and physical tests which were provided by the CMH worker gave the lie to the second and third assertions. Sympathetic contact with the girl who had run wild revealed ideals, ambitions, potentialities. Trends of conduct were altered. The censorious neighbors at the end of two years, when the girl had married a decent neighborhood boy, were eager to point her out as one who had made good. CMH effort in her behalf had begun (to borrow the phrasing Miss Brisley uses in her paper on Family Achievements, in *The Family*, July, 1928) with the idealization of the relation which was nearest to the girl yet outside herself, and had gradually led on to wider and higher ideals.

Time and time again one realizes that it is we, the workers, and they, the relatives and neighbors, whose imagination should be quickened, whose faith should be deepened. We and they should be able to see young people not as cabined and confined by what they may be doing at the moment when we are brought in touch or are in conflict with them; but what, given different incentives, fresh opportunities, they may be ready to do next.

There is often in my mind a woman known in the early CMH days. She had been in a state reformatory after a period of debauchery. She had become truly penitent and had at the altar sought redemption. For a time she worked with a CMH staff and discussed, in case conference, problems of girls under care. She had much to give because of insight into the mind of any girl whose experience had been similar to hers. It was we who were ill prepared to use her perception to advantage. We had to be trained to change our sentimental attitude towards delinquency, to learn to understand how sin might appear to a young girl who had been dragged through the depths.

At the meeting of the National Council of the Church Mission of Help, held a year ago, the statement was formulated

that "CMH rests its whole reason for being on the conviction that fellowship with Christ is a redeeming and restoring power." Our fourth dimensional concept is not arrived at by way of logic. It comes to a worker in contact with girls who though they have been defiant, terrified, have, in the words of a girl who was at McLean Farm last summer, "been let free", or who can say with another such girl that if Christ were to come toward her she would expect to see "a very triumphant, victorious Person."

III

"Every mediæval cathedral has a soul," Prof. Pupin says in a recent magazine article, "It is part of the soul of its designer and of the souls of the pious men who built it." At Chartres last summer under the spell of that supreme offering to the glory of God, I along with countless others became aware of the soul of that transcendent shrine and of the souls of its builders. A humble worshiper among worshipers, I felt how throughout the centuries God had been revealed to men and women through the architects' and artists' achievement in portals and nave, crypt and spires, bays and choir. It may be that man will never again be inspired to equal in originality the cathedrals erected in the 13th century. The noblest of the cathedrals which are now being raised in America are those which conform to the Gothic prototype.

Meditating as a Church social worker on what the Gothic cathedral has given mankind, the analogy presents itself between a temple made with hands and that of which Jesus Christ should be the cornerstone, whose parts "fitly framed together" would grow "unto an holy temple in the Lord." Can social work have a share in the building of such a cathedral not made with hands which may be destined to be man's preëminent achievement in the 20th century?

No serious student of social work fails to see that skill in analysis has outstripped ability to synthesize. For each to put a finger on what is wrong is simple compared with the complexity which in-

heres in efforts to work in harmony to achieve a common purpose. The touch of art has to be added to what the scientific method has evolved to make the whole social world kin.

Reverence for the spirit of man is the foundation on which to raise the social structure. Such a foundation provides a real basis for action, real as no paper formulation of theories of coördination can ever be. Methodical planning, a right distribution of strain among the various divisions of social work, must determine the building of the walls. Feeling for detail as well as fidelity to principles of social structure; reverence for creative as well as for painstaking workmanship; the will to be unhurried, to maintain a sense of proportion in completing any section of the whole edifice; accord in relationships which are accepted as being the cement, the force which binds the parts together to form a true balance; these are the necessary factors.

Miss Hesselgren of Sweden, president of the conference on Fundamental Human Relationships in Industry, held in Cambridge, England, in June, said in her presidential address that "our faith in human relationships is the common element in our thinking" and that this faith will not be overcome by the tremendous development of the technical aspects of modern life "because relationships between human beings are more essential than technique."

A more thoughtful stimulation of sound relationships between individual and individual, group and group, needs to be recognized as a major undertaking in social work. Such effort must precede fruitful interaction of different services. CMH staff workers are preparing to formulate a definition as to wherein their distinctive contribution lies in relation to their work with the psychiatrist on the one hand, and the clergyman on the other. This study will lead in time to a statement of what a spiritual diagnosis should contain. The statement should define the reason for the existence of a Church social work agency in the field. Mary E. Richmond devoted ten years to the mak-

ing of social diagnosis after having had many more than ten years of practical experience in using and in teaching others to use the method she defined. She brought genius to bear on her undertaking and had resources available for the procuring of extensive data. Creative ability does not come for the wishing. But devotion, concrete endeavor, a readiness to weigh findings and to suspend conclusions, these should be available. To these qualities should be added the skill to define process in terms which will be convincing to the young people who should be recruited to carry findings into practice.

We, Church social workers, should have a poignant sense of responsibility for doing thoroughly well what we undertake in the name of the Church. We should be scrupulous in our fulfilment of the expectations we arouse. We are powerless without the support of our dioceses and parishes. But the dioceses and parishes are left in the dark as to what we are endeavoring to accomplish if we do not interpret our service to them. At the point of contact with Church groups lies our most pressing need for putting into practice our conception of what human relationship in service may become. In some remote corner of a cathedral may be seen a bit of chiseling which is perfect though obscure. It stands through time as an exquisite example of the artist's fidelity to his trust. In such spirit should we fashion our contribution in the interest of Christian coöperation.

Miss Antoinette Cannon's remark at the National Conference of Social Work in Memphis has an aptness at this point, "Inherent," she said, "in the practice of social work is a philosophy of individual and social responsibility." One might add, when we forget or ignore this fact we do it at the peril of those whom we aim to help.

The social structure which my imagination sees in the building throughout the 20th century, on the foundation of reverence for the spirit of man, with Jesus Christ as the cornerstone, will be filled with interrelated interacting services.

Each of these has been independently organized and retains its integrity and freedom of initiative. Each bears its due proportion of strain, and stands ready to withdraw its portion of the scaffolding, which has temporary, not permanent, value.

What forms the roof of our structure? St. Thomas Aquinas may in this century give the answer made by him in the 13th: "In that roof and crown of all things, God, we find most perfect unity."

IV

CMH, in the preceding fragmentary sections, has been presented not as an organization but as an organism. Emphasis has been placed on becoming rather than on being, on a way of approach rather than on a developed method, on potentialities rather than on achievements. What CMH has learned in the seventeen years of its history as to the needs of young people and how successfully to meet their problems, how best to develop coöperative relations with agencies of Church and community, how to train workers and to stimulate volunteer service; these make a body of available experience on which to draw to further the process of evolution.

Three points have been stressed. First, that the societies in developing their work in country as well as city are responding to the Church's present call. Such effort must be made on a long-time basis and on the principle that the interests of city and country are complementary rather than antagonistic one to the other. Each supplies essential needs of the human spirit. CMH is at an advantage in entering the rural field because it has always maintained the right to be selective, to assume responsibility for the few girls rather than the many. Its aim to be tested by the unhurried service offered the individual girl, whether or not numbers be small, implies a temper of mind which fits the countryman's mood. Its appeal in behalf of love of one's neighbor is as simple as is the dawn of a new day.

The second point emphasized was that CMH has grounds in its own experience

for faith in the response young people make to a fresh chance. The workers are using the psychiatrist to show what mental conflicts prevent a given girl from overcoming bad habits or taking advantage of a proffered opportunity. Such usage forms a part of the social diagnosis. But the realization of the clergyman's essential part as interpreter and priest deepens. As greater efficiency is gained in making the social diagnosis, clearer becomes the CMH worker's need of the aid of the clergyman and of the seminary student in defining what the spiritual diagnosis shall contain. It is no easy service to set oneself to learn how the Holy Spirit operates in the heart. It demands honest thinking and phrasing. Young college-bred Church workers must discuss the question in their own vocabulary and must weigh for themselves the meaning of such terms as sin and redemption, penitence and pardon.

The third point lays responsibility on CMH for taking a part in the unification and, to use a pretentious-sounding word, the synthesizing of social work. The basis for the hope that CMH may occupy such a role lies in the conviction that social service must have a spiritual foundation and must move towards a spiritual goal if it is to reach the human needs of men. No body of the Church is likely ever again to become the principal instrument for inaugurating and administering social institutions and agencies. The influence of the Church in determining the character of service can be greater if its efforts are selective rather than inclusive. The various divisions of social work under community auspices will be the means whereby social work as an acceptable profession will develop. But the answer to the questions, in future development where will emphasis be put? will it be on material or on spiritual values? depends (a truism) on the part spiritually minded workers take. The Church is the great dynamo for the evolving of spiritual forces. It has therefore a distinctive role to play.

CMH ability to grasp its opportunities waits on the enlistment of the right type

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of personnel, which is God-actuated, God-directed. Baron von Hügel, writing to a young girl in Epiphany, 1921, said, "In the Scottish rivers the salmon will leap and leap and only after much leaping will they succeed in jumping up and into the higher reaches. Jump, Child, jump: I jump with you, look, we both manage it." Workers for city and country, board members ready to secure funds and develop branches, volunteers to be friends to girls, men alert to make the service cover the needs of boys and young men; they all are wanted. The call is for young people and for men and women whose judgment is mature. It is for those whose minds are flexible, whose own inner world is in order. CMH at present is

fortunate in having in training two of the first three graduates of the Bishop Tuttle Training School. In training them it has an opportunity to learn, through using a fine type of colored Church worker, how best to draw on the innate religious qualities of its young colored clients.

Audacious! Yes, what I have written bears marks of audacity. But if there is a society of the Church for young people who are peculiarly hedged in, imprisoned by age-old obsessions, is it not that society that should make a leap into higher waters, into waters where life fructifies? Can it "manage it" unless it has vision and unless Church men and women leap with it?

North Carolina Young People's Offering

THREE YEARS AGO, the Young People's Service League of the Diocese of North Carolina, in convention assembled, decided that as the Woman's Auxiliary of the Church had the United Thank Offering, and the Church School had the Birthday Thank Offering, they wished to have an opportunity to express their deep sense of thankfulness in a special offering. So boxes were ordered and the Young People's Thank Offering was first instituted.

Each member of the Young People's Service League has a little white box, in which they drop a coin whenever they wish to make a thank offering, saying the short prayer which is printed on the box. This offering is collected twice a year by the Diocesan Thank Offering Treasurer of the Y. P. S. L. and the plan was that at the end of three years the offering should be presented to the general Church for some piece of advance missionary work.

But this was not all. With the money offering was to be an offering of life. Special plans were made to keep this subject in the minds and hearts of the members of the Service League which has been done by conferences at the summer camps

and conventions and district meetings, and by special programs and speakers; and by the Y. P. S. L. Service Flag. This is a large blue flag. In the center is a shield of the Y. P. S. L. and the words, "Volunteers for Life Service, from the Young People's Service League, Diocese of North Carolina." As the young people enter training a silver star is placed on the flag and the name added to the Honor Roll, which hangs below the flag. Now, after three years, five stars are on the flag, representing four boys studying for the ministry and one girl in training at the Philadelphia School.

At General Convention in Washington, Miss Margaret Balfour Bell, diocesan president of the Young People's Service League, presented a check for \$375, as the first Thank Offering of the Young People of the Church. This money is to be used by the Church in helping to build a school for the young people of the Tirurai tribe in the Philippines.

Five lives and \$375 in three years! Not much, you say? But the other Thank Offerings of the Church were started in a small way too and see what they have become! Surely God will bless the increase.



GIRLS OF TWENTY-FIVE YEARS AGO, AT ST. AGNES', KYOTO

Growing Work in Kyoto Needs Church

By the Right Rev. Shirley H. Nichols

Bishop of the Missionary District of Kyoto

SEVENTY YEARS AGO the Rev. Channing Moore Williams and the Rev. John Liggins disembarked upon the strange shores of Japan. They were there to make Jesus Christ known to the Japanese people and they faced the great task alone. They were the very first missionaries to take up the work; and among the Japanese there was not one capable and willing to assist them. Moreover, it was still forbidden to preach Christ openly in that country. Today the Church in Japan has 33,000 members; of its ten bishops, two are Japanese, and of 250 clergy, 200 are Japanese; of its ten dioceses, two, Tokyo and Osaka, are self-supporting; as regards self-support through the Church as a whole, the contributions in Japan though still small have trebled during the last decade. The vision of a native Church bringing all of God's gifts to all of that great nation seems in process of realization before our eyes. Tokyo and Osaka have splendidly led the way. Kyoto, the old religious center of Japan, should not and need not lag behind.

East Mountain was the heart of old

Kyoto. High up upon the hillsides, shaded and glorified by magnificent forests, those wonderful temple buildings, so uplifting in their outward lines, so mysterious in their dim, inner spaces, looked out upon, invited, and held under their spell the city down below. They are still there in all their charm; but the people of this day and age face problems which cannot find their solution there in those secluded and earth-shunning shades.

So the Church of the Incarnate God has chosen to be and to work in the midst of the city's turmoil. In the busy old districts just at the foot of the East Mountain, there is a church, as I have said, just beside the Palace park; there is one in a busy weaving district to the northwest, and there are also St. Agnes' School, adjoining Holy Trinity Church, and the Day Nursery in a poorer district due west.

Success at Holy Trinity Church and St. Agnes' School has created a situation which is fraught with inconvenience and with opportunity. For many years the Christians and catechumens of St. Agnes' School were easily cared for as a part of

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Holy Trinity congregation. But St. Agnes' has grown to a total enrollment of 600, and of these, 150 are communicants. Many more attend Sunday services regularly. It is inadvisable to inject so large a student element into the parish life, and impossible to accommodate them all at Sunday services. Temporarily the situation is being met by the organization of a second congregation, St. Agnes' Church, which holds services in the Holy Trinity building at hours left free by the original congregation. This hinders both from making their best contribution to the evangelization of the city.

Parallel to this development at Holy Trinity, the need for a Church center near the Day Nursery has become evident. The city is growing rapidly to the west. Industrial and residential sections are rising where there were only rice fields a few years ago. But as yet there is no Church at work there. From the Day Nursery, however, Mrs. Sonobe, a splendid Christian trained nurse, has gone out into the homes of the distressed, and from these homes children have flowed in to the Day Nursery and to the Sunday

school. The old people increasingly come to the Sonobes for counsel as well as help. The rector of Holy Trinity Church, the Rev. Mr. Sasaki, is the chaplain at the Day Nursery, and is therefore in touch with many people in that district. A considerable number of his young men at Holy Trinity Church live and work in this same district.

What could be more natural, or more wise, than a plan to have Holy Trinity congregation move to this new district? Such a plan has had the sanction of the Kyoto Mission and the National Council for six years past, and an appeal for \$25,000 for land and a simple building has been authorized. Now comes an opportunity to purchase land just where we wish to place the church. One block from the Day Nursery a large tract of land, now being used for an Exposition, at the end of this year is to be sold off in building lots. The price seems sure to be more reasonable than we could possibly get in negotiation with individual owners. For this reason we are asking that the \$25,000 authorized for this purpose be given before December 31, 1928.



NEW OPPORTUNITIES AWAIT ST. AGNES' GIRLS TODAY



THE MEN OF ST. MARK'S MISSION, WEST FRANKFORT, ILLINOIS
Wanting to help but having very little to give, the men of the congregation put the shingles on the church on days when the mines were not working

Among the Coal Mines of Illinois

By the Rev. W. M. Purce

Missionary in the Mining Communities of Springfield

ST. MARK'S MISSION HALL is located on a most desirable corner in West Frankfort, the largest city in southern Illinois excepting East St. Louis. This is a coal mining community, the entire city being dependent upon the coal mines. Our congregation is composed entirely of English people and all are miners. In 1927 the mines closed down on the first of April and as a result every member of the congregation, except one man who was mine manager, was thrown out of work. The mines did not reopen until in October and as a result there was much poverty among our people. The general opinion, outside of the mining communities, is that the miners make big money. The average is about \$1,200 per year and out of this they have to pay house rent, clothe and feed and educate their families. Thus it can be quite easily understood that they can have but very little to help support the Church, although they do sacrifice to give to it.

This building was erected in 1926 and left to be finished, but when the writer,

who is the present incumbent, took charge in May, 1927, it was impossible to raise any money for that purpose or any other. After the mines opened the writer succeeded by making a supreme effort in raising money to buy shingles.

This mission has a Sunday School of nearly forty children, a branch of G. F. S. of thirty-three members, a Men's Club of twenty-five members and a boys' club which now has twenty-seven members. The building is not a church but a mission hall and is used as such.

In addition to West Frankfort there is Benton, seven miles away, with a large number of Church of England people to whom I am endeavoring to minister. Then five miles away is another mining town with a large number of English Church people whom I also try to serve. The coal mines have been working only part time since last April and only a few of the men have been employed, hence they have not anything to give. Shall the Church desert them because they are poverty-stricken at this time?

SANCTUARY

Let us now go even unto Bethlehem

THOU, our God, art gracious and true, longsuffering, and in mercy ordering all things. For even if we sin, we are thine, knowing thy dominion. But we shall not sin, knowing that we have been accounted thine; for to be acquainted with thee is perfect righteousness, and to know thy dominion is the root of immortality.

THE KING shall come when morning dawns
And light and beauty brings.
Hail, Christ the Lord! Thy people pray,
Come quickly, King of kings.



VOUCHSAFE, WE beseech thee, Almighty God to grant to the whole Christian people unity, peace, and true concord.

O SAVIOUR OF the world, who for us men and for our salvation wast born at midnight, grant us thy light, that being rid of the darkness of our hearts we may come to thee, our true Light.

ALMIGHTY AND everlasting God, grant that we who have seen thy glory manifested in our manhood, and thy love perfected in our weakness, may daily be renewed in thine image and conformed to the likeness of thy Son.

A Sevenfold Christmas Prayer

BY THE salutation of the angel, grant us heavenly counsel.
By Mary's glad obedience, grant us the spirit of obedience.
By the humble trust of Joseph, grant us to trust where we do not fully understand.
By the lowly birth of Jesus in a stable, grant us the spirit of poverty.
By the song of the herald angels, grant us the spirit of praise.
By the homage of the shepherds, grant us the spirit of worship.
By the endless joy of Christmas, grant us the spirit of love.

The Bishop of Cuba and His Field

That tropical island is, with Mexico, our nearest "foreign mission" — Bishop Hulse has served the Church there for fourteen years

THE TWELFTH OF our missionary bishops, in order of consecration, is the Right Rev. Hiram Richard Hulse, D.D., Bishop of the missionary district of Cuba since 1915. With his portrait in this issue we close the series which has run throughout the year.

Bishop Hulse is a native of Middletown, New York. He was graduated from the Philadelphia Divinity School in 1896, and has received doctor's degrees from that school and from Hobart College. He was ordained deacon and priest in 1896. From 1896 to 1899 he was vicar of the Pro-Cathedral in New York City, rector of St. Mary's Church, New York, 1899 to 1912, and an archdeacon in the diocese of New York from 1912 to 1915. He was also examining chaplain for Bishop Greer, and served for more than a decade as secretary of the American Church Missionary Society. His consecration took place in the Cathedral of St. John the Divine on January 12, 1915. Bishop Hulse succeeded Bishop Knight, the first missionary bishop to Cuba, now coadjutor of New Jersey.

Havana, Bishop Hulse's see city, is only one hundred miles away from Key West and yet the great island of which it is the capital is, on the whole, more of a land of mystery to many Church people than are some of the more distant dioceses. The first recommendation brought in to the Woman's Auxiliary Triennial Meeting in Washington by the Committee on Domestic Missions was that more and better use be made of Church women who, as tourists, visit any mission field. This of course applies with even more force to foreign mission fields. It is said that some 200,000 tourists visit Cuba every year. It would be well if Church people among them would make a point of bringing back the results of sympathetic observation of the Church's work.

Cuba is far from negligible as a place of interest even to the "ordinary tourist." Havana has one of the finest and safest harbors in the world. Cuba is the largest of the West Indies, with an area of over forty thousand square miles, nearly as large as Pennsylvania. The island is 730 miles long with an average width of only fifty miles. The population, according to the census of 1925, was 3,413,000; including 2,316,000 white, 829,000 colored, and 270,000 foreign residents, Americans, Europeans, Chinese and others.

Perhaps one of the least realized facts about the island is that it has mountains with a general elevation of 3,000 feet; Monte Turquino is over 8,000 feet high. Much of the country is flat or rolling, but the uplands and mountains are covered with magnificent forests, and the scenery is wild and beautiful. There are 13,000,000 acres of uncleared forest land. Near the coast runs a continuous belt of plantations.

Cuba was discovered by Columbus in the well known year of 1492, settled by the Spanish in 1511, and attained independence in 1898 with the close of the Spanish-American war. The Constitution of this young republic is modeled after that of the United States. Cuba is a member of the League of Nations.

The work of the Episcopal Church includes, besides the Cathedral in Havana, about 20 organized missions, 20 unorganized, and 28 preaching stations. About 20 of the 40 missions have both a Spanish and an English congregation; four places have three congregations. There are 13 church buildings, 7 rectories and 7 schools. Baptisms in 1927 numbered 734 infants and 6 adults. There were 249 confirmed. The total number of communicants is 2,236. The Bishop has 18 parochial clergy, most of whom are Cuban.

The National Council

The National Council meets regularly four times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Appointments of the Presiding Bishop

Monday, December 3. Consecration of the Rev. Norman S. Binsted, St. Alban's Church, Washington, D. C.
Sunday, December 9. 11 a. m. Christ Church, New Brighton, Staten Island, N. Y.
Sunday, December 9. 4 p. m. Windham House, 326 West 108th St., New York City.
Monday, December 10. 2:30 p. m. American Church Institute for Negroes, Church Missions House.
Tuesday, Wednesday, Thursday, December 11, 12, 13. Meetings of Departments and National Council, Church Missions House.
Thursday, December 27. Ordination of Rev. C. H. Leyfield, Church Missions House Chapel.
Friday, December 28. Leaves for Haiti.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

HOW MANY CHURCHMEN know anything about the New York Bible and Common Prayer Book Society? Founded in 1809, it is one of the oldest, if not the oldest, existing organization in the Church in the United States. It antedates the General Theological Seminary by eight years and the Domestic and Foreign Missionary Society by twelve. Although it bears the name of the New York Bible and Common Prayer Book Society, it is not a diocesan institution. It is an institution of the general Church, and an un-failing ally of the Department of Missions. Often there come to the Department requests from mission fields, especially those in which the Prayer Book in English can be used for one purpose or another, for supplies of Prayer Books, Hymnals, Bibles and Testaments. Every request I have ever made to the Society has been promptly and cordially granted.

In addition to the usual standard editions of the Bible and Apocrypha and the Book of Common Prayer, the Society has

published the Prayer Book in German, Spanish and Swedish and in the following dialects: Dakota, Ojibwa and Yukon River. It has made cash contributions towards the publication of the Prayer Book in Portuguese and in Japanese. It has also published a Psalter for the blind.

During the year October 1, 1927, to October 1, 1928, the Society gave away Prayer Books, Hymnals, Bibles, and Testaments to the number of 38,000. Most of the dioceses and missionary districts of the Church were beneficiaries. The total income of the Society from Church offerings was \$587 and donations from individuals amounted to \$362. This amount is obviously wholly inadequate to provide for those thousands of volumes it distributed. If it were not for an endowment income of \$21,000 the Society's work would be impossible.

Like the American Church Building Commission, another good friend of the Department of Missions, this Bible and Prayer Book Society receives no aid from any national funds. It must depend entirely upon offerings of congregations and gifts of individuals. I hope SPIRIT OF MISSIONS readers will show their appreciation of the work of this Society and their recognition of the importance of distributing the Book of Common Prayer

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by making some individual gifts. Any gift sent to the secretary, Edwin S. Gorham, 11 West 45th Street, New York, will be welcomed.

It is especially desirable that during the next five years the Society's income should be augmented. During that period it will have hundreds of calls coming to it for copies of the revised Prayer Book.

Arrivals and Sailings of Missionaries

ALASKA

Dr. Grafton Burke and family left New York en route to Ft. Yukon November 3.

CHINA—ANKING

Sister Emily Faith (Deaconess Emily Ridgely) sailed from San Francisco for Shanghai October 12.

CHINA—HANKOW

Mrs. A. A. Gilman sailed from San Francisco for Shanghai November 9.

CHINA—SHANGHAI

Mrs. C. M. Lee and two children arrived in Shanghai October 14.

Mrs. C. F. McRae and three children, and Miss L. S. Hammond arrived in Shanghai October 19.

Dr. Margaret C. Richey sailed from Vancouver for Shanghai November 1.

CUBA

The Rev. F. S. Persons and family, newly appointed, arrived in Havana October 31.

Miss S. W. Ashhurst sailed from New York for Guantanamo October 27.

HAITI

Bishop Carson sailed from New York for Port-au-Prince October 17.

Mrs. W. R. Royce sailed from New York for Port-au-Prince October 26.

HONOLULU

The Rev. and Mrs. H. A. Willey sailed from Los Angeles for Honolulu November 17.

JAPAN—NORTH TOKYO

Miss G. L. Reid, a new appointee, sailed from San Francisco for Tokyo November 9.

LIBERIA

Bishop Campbell, and the Rev. R. T.

Dickerson, a new appointee, sailed from New York en route to Monrovia, November 17.

The Rev. W. J. Reed and family arrived in Monrovia November 12.

MEXICO

Bishop and Mrs. Creighton sailed from New York for Vera Cruz November 17.

The Rev. L. Saucedo sailed from New York for Vera Cruz November 1.

PHILIPPINE ISLANDS

Miss E. H. Whitcombe sailed from Vancouver for Manila November 17.

PORTO RICO

Miss E. T. Hicks sailed from New York for San Juan October 25.

Bishop and Mrs. Colmore sailed from New York for San Juan November 15.

VIRGIN ISLANDS

Mother Rose Anne, accompanied by Mother Angela and Sister Elfrida, sailed from New York for St. Thomas November 1.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, D.D., *Secretary*

WE STATED IN this column last month our plans for following up some of the reports received from about 2,000 parishes. Accordingly we sent out in October 28 letters to clergy who had reported that they were ministering to Chinese, 140 to those ministering to Italians, and about 500 to those ministering to people of the Eastern Orthodox Church, viz., Greeks, Italians, Russians, Serbs, Roumanians, Bulgarians, Ukrainians, and Albanians. The usual reports simply contained brief answers on the questionnaire. These special letters asked for as complete details as possible, how the ministrations to the people of the particular race were brought about; gave titles of what publications were available; and asked advice as to further publications needed.

The replies are coming in, and some of them are most interesting. From time to time we shall publish the results in this column and also special articles. Also in November special letters went out to

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all the bishops giving them lists of the parishes in their dioceses which had sent in no reports at all, and asking their co-operation in obtaining reports from all of these.

The article in the October SPIRIT OF MISSIONS, "Ye Are No More Strangers and Foreigners," gave a number of examples from the reports and showed the importance of learning what all are doing. Thus the experience of each can be made helpful to others.

The Foreign-Born Americans Division does not pretend to be a staff of experts, but it does pretend to be a clearing-house of experience and as such has been largely instrumental in bringing about this "ordinary work in ordinary parishes." This whole matter of parish reports, of which we are here explaining the machinery, is our most wide-spread attempt to be a clearing-house of experience, and we earnestly ask the coöperation of all the clergy whether they are reaching foreign-born in their parishes or not.

Following is a typical example of one of the returns from the special follow-up letter, asking what they were doing among Italians. It may not seem a great accomplishment but it is just the sort of "ordinary" work we are pleading for and that any parish can and ought to do. This letter is from the rector of a church in New Jersey:

"October 30, 1928. National Council, Foreign-Born Division. Gentlemen: Your inquiry of October at hand. We have several Italian families in the parish. The father in one is a stone mason; another is a barber; another is a day laborer. They all speak English. I cannot say that they have become active as church-goers, but their children come to Sunday school, and they (the adults) sometimes appear at church and at parish picnics and the like. I have made no attempt to reach them as Italians and have no intention of doing so. I call on them in the same way as I call on anyone else in the parish, and their children are handled in the same manner. They give as good indication of gradually responding as most of the American families I work with. I

do not think that they want special treatment. I believe they will all become gradually active. The children are very regular. The families seem to regard me as their pastor.

"As to how I have found them. Two of them, because the children came in on our Sunday school bus, which picks up anyone that wants to 'climb on'. One by accident, when I stopped at the house to inquire for the whereabouts of another American neighbor. One, because the father was referred to me by the head of the local labor union who is a parishioner and friend of mine.

"I do not know how such families could be handled in other parishes. My own has no class-consciousness. We have a considerable number of well-to-do families, though it is not a wealthy parish as the meaning is generally understood. A number of old village families from the time before the place became a commuting town. A number of commuting families. A miscellaneous collection of all sorts, including two colored. They all get along well together. I have no method. Just gather in anybody who can be gathered, and have them called on.

"The two members of the Russian Church are also English-speaking. They attend pretty regularly, particularly one. They are shy, but they seem to think they 'belong'. They started coming because they are looked after."

Christian Social Service

THE REV. CHARLES N. LATHROP, D. D.
Executive Secretary

Inverse Proportion

"WE LOVE THE heathen in inverse proportion to their nighness." A religious teacher of national reputation said this. We are generous in our gifts to Japan. We have done great things for the Chinese. The Liberians have been provided with schools for eighty years by the gifts and sacrifices of our people. But how about the Japanese who lives on the next block or the Negroes of the "colored district" of our town? Yes, we can carry

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this "inverse proportion" further. How about the group of people, not pagan—our neighbors—who live in our back alley or "across the tracks"? Is there here this "inverse proportion" of our loving interest? Have we not a problem that calls for clear thinking?

Missions are maintained and lives are offered and sacrificial money is contributed. Why? Because we love God and we want to bring the joy of that relationship to the millions without it—in darkness. We burn with zeal toward those needy souls.

But this same zeal must burn toward all souls, for all are God's children, all are yearned-for in the Incarnate Love. This zeal will express itself in all human relations, not only the relations in China or Japan. It will burn equally in the human relations in my home town. We shudder at the callous cruelty to human life in Chinese silk factories. Then we must shudder at the callous cruelty of our local jail or the back-alley housing. They are the same kind of shudder, not one a Missionary shudder and the other a Social Service shudder. We might well put them all under the category of the Christian Shudder. Together they complete the circle of the Christian responsibilities. For all human relations of God's children are the Christian's business, in China certainly; in Omaha or Oakland or Orlando with equal certainty.

Now of course the Church does not run the community any more than it runs the Chinese silk mills. Church people, however, have something to do with the community, just as we hope Chinese people who are running the silk mills will become Christians and express their religion in their silk mills.

Here enters Social Service: That exactly is its message. All human relations fall under the purview of Christians—just because they are human relations, people's relations. "The path from the sanctuary leads straight to the street:" that *street* means the grocery and the laundry and the milliner's shop and the bank. Yes, and the jail and the recreation facilities and the schools and the other community responsibilities.

So now we are prepared for a summing up. This summing up is ready at hand, made for us by the last Lambeth Conference, the world-meeting of Anglican Bishops. They say, "Any definition of the Kingdom of God must assuredly contain the ideal of human life according to God's intention. It must include the extension everywhere of the knowledge of God's sovereignty of love, and the claim that His sovereign sway shall govern every part of life: the former is the missionary work of the Church, the latter is the witness of the Church concerning social and industrial righteousness."

But another question obtrudes itself: When Social Service enters, does not "Missions" fly out of the window? Are we not turning from one effort to a number of efforts and therefore making the one effort of less effect? This would be true if two things did not happen. First, that everything undertaken in social service be educational in its purpose. A project is intended not to be a thing in itself, but an eye-opener to the people who are doing it, showing their community problems and their responsibilities as Christian citizens. We do not simply set aside a time for making layettes for a maternity home, but while making them, we are brought to a consciousness of the problems of the community in the matter of child care, of mothers' needs. There is created a live interest in a problem at our doorsteps.

The second is that in broadening our field of service, we enrich it. The program with missionary projects and social service undertakings appeals to a wider circle than either one by itself, because it is truer to the program of our Lord. He commanded a mission to the world, but He spoke with equal emphasis of doing something "for the least of *these*"—and *these* were the people right here. The result must be that this wider program draws into the work those who before were not interested. They find their field of work in the Church.

This is equally true of the one whose whole interest has been in missions. He—or she—sees now these appealing problems at the doorstep—for "*these*." This

does not mean that he works less for missions. It does mean that his sympathies are widened, his interest quickened, sometimes his own conduct in his business or in the Rotary Club or the Women's Club changed; and gradually there grows the realization that his parish church is intended to be Jesus Christ in the community, stimulating him and his Church group to the widening circles of human relations, at home, in town, in the silk mills of China. In finding it they discover that there is no limit to the circle of Christian responsibility and grow into the recognition of missionary responsibility.

This ideal of the completed circle of human relations is not theory. It has been proved in fact, by actual experience. One can point to parishes that have been revived and their work enlarged; we can see dioceses increasing in missionary activity; because they not only worked to extend "the knowledge of the sovereignty of God's love throughout the world," but they proclaimed by action that "His sovereign sway shall govern every part of life."

Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

Modern Tendencies

By the Rev. John Wallace Suter, Jr.

MODERN TENDENCIES in religious education are sometimes criticized unfavorably by people who suppose that educators today have dispensed with all "teaching with authority". The fact is that modern education tries to make the best use of authority. If the modern educator points out the futility of an authoritative *manner*, this does not mean that he advocates doing away with authority itself. The point is that there is little use in "laying down the law" on every conceivable subject and "hammering in truths" by constant and loud repetition, since these methods do not even result in getting the things believed which the authoritarian wants believed.

We are interested in a more democratic and creative Church-school procedure; in "freer" methods of teaching; in the teacher's desire to develop original powers and abilities in the taught; in the effort to help learners to think for themselves. We know that ultimately all education is self-education; that is to say, that real learning is done only by the learner and cannot be done for him by the teacher. But after all this has been admitted, the further questions remain: Learn *what*? Develop powers *to do what*? Help the pupil to discover *what* truths? The answers to all these questions are found in the teachings of Christ as preserved and honored and imparted by the Fellowship of believers. The authoritarian wants the child to know and believe, for example, that Jesus is the Son of God. The modern educator wants exactly the same thing. The difference between them lies in the fact that the authoritarian thinks that he can accomplish the result by making a solemn declaration in the presence of the child over and over again, telling the child that to doubt or question the truth of it even for a moment is to be impertinent or disloyal. A believer in education, on the other hand, tries to accomplish the result by sharing with the child a series of vital experiences (in worship, in self-sacrificing service, and in study) calculated to lead the child to discover by his own efforts the wonderful truth. The educator is just as thoroughly committed as the authoritarian to the truth that Jesus *is* the Son of God. It is no more a matter of indifference to him, than to the other teacher, that the child shall end by embracing Christianity instead of Buddhism. Both acknowledge equally the authority of the Great Teacher. The difference is a difference as to the best method of securing the desired result. One method says: "Tell the pupils over and over again that it is true and discourage all questions." The other method says: "Believing this thing myself with all my heart, and showing it forth in my life, I will associate myself with a group of children (praying with them, working with them, studying with them) in order to set free in them these God-given powers of growth that

will enable them to discover gradually, each in his own way, what God has already helped me to understand and believe."

The modern educator realizes that religion is (among other things) a life; that therefore the way to learn it is to practice living it; and consequently that the business of religious educators is to plunge children into certain pre-arranged situations typical of the Christian life. It is something like teaching a boy to swim by throwing him overboard. But it is worth remembering that when a swimming teacher resorts to this practice he surrounds the experiment with certain conditions that are important for its success: a watchful supervisor ready to rescue the pupil if necessary, a certain degree of calmness in the water, friendly intentions, a spirit of encouragement. Critics of modern education have a tendency to forget that there is more to the new process than simply "throwing somebody overboard." The modern educator is no more indifferent as to the outcome than the old-fashioned authoritarian is. In other words, the modern teacher throws the boy overboard to make him swim, not to make him sink.

We have not set the children adrift to be the sport of every intellectual wind and moral current. The Bible, the Prayer Book, and the Teachings of our Lord are given factors. We know what type of character we want to produce: Christ-likeness. We know what religious life we want to impart: the Christian. We know in what Society we believe that life can be found: the Church. We are headed for the same haven toward which the Church has always laid its course. We have not dispensed with the rudder, destroyed the chart, or thrown away the compass. The Power that moves us is still that Holy Spirit who alone, as our Saviour has promised, will lead us into all Truth.



The National Student Council begins in this issue to publish news and other items of interest to college workers. See page 840.

Read a Book

**The Teaching Church: A Handbook of Adult Religious Education.* By the Bishop of Manchester and others. Edited by Alfred L. Woodard. (Macmillan, 1928.) \$1.40.

**The Process of Group Thinking.* By Harrison S. Elliott. (New York, Association Press, 1928.)

**Deeds Done for Christ.* By Sir James Marchant. (New York, Harper, 1928.) \$2.50.

*Obtainable from the Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for *two* weeks each. The only expense to the borrower is the payment of postage both ways.

Books may usually be secured either from your local book store or from the publisher, but The Book Store, 281 Fourth Avenue, New York, N. Y., will be glad to secure copies at the price noted. The Book Store, however, cannot undertake to send books on approval. Remittance should accompany all orders.

Adult Division

THE REV. T. R. LUDLOW, D. D., *Secretary*

ONE OF THE most tangible continuing results of mission study classes with which I am familiar is the *Church Missionary Calendar* published by the Mission Study Class Alumnae of the Diocese of Pennsylvania. Begun just twenty years ago under the leadership of Mr. J. Nicholas Mitchell, the calendar has earned for itself a recognized place in the Church's missionary literature far beyond the boundaries of its home diocese. Today, the calendar is unique in its field. Beside *The General Church Program* and *The Annual Report of the National Council*, there is no other publication which contains within its covers a bird's-eye view of the whole world-wide work of the Church. Each page of the calendar covers a week and each week is devoted to a particular phase of the Church's work. All the missionary districts, both at home and abroad, are represented by short brisk paragraphs written for the most part by the bishop of the field concerned. In many cases, these paragraphs contain in-

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formation which is not available elsewhere. In addition to this vital information from the field of action itself, there are pages devoted to timely Church subjects. The 1929 calendar contains such pages on Church Training for Women, the College of Preachers, Adult Education, the Seamen's Church Institute, the Woman's Auxiliary, the Jerusalem Meeting of the International Missionary Council and the Oriental Students' Conference. Another interesting feature is the short intercessions provided on various topics of general interest. Thus in the 1929 calendar, Fr. Hughson contributes a short litany on Africa which all who are thinking and studying about that vast continent will find particularly helpful in developing a Christian atmosphere in which to carry on their study. There are also suggested meditations for Advent and Holy Week and a Litany for China.

The *Church Missionary Calendar* is more than a mere calendar. Every Churchman should have a copy available for ready reference, not only for its vast mine of vivid new information but also because it contains other useful Church data. Another reason is that any and all profits which accrue from its sale are given to the general Church for the support of its world-wide task. Many Churchmen also find it furnishes a useful and lasting Christmas card.

The 1929 calendar is attractively printed with a blue and gold cover and is available in either hanging or booklet form. It may be secured at 40 cents a copy from either The Church Missionary Calendar, 202 S. 19th Street, Philadelphia, Pa., or The Book Store, 281 Fourth Avenue, New York, N. Y.—W. E. L.

Africa Notes

The Missionary Review of the World always makes a valuable contribution to our mission study by each year devoting its entire October issue to the current subject. The October, 1928, number on Africa is no exception. A mere catalogue of the articles published would be sufficient evidence of its usefulness to all leaders and members of classes studying

Africa, but I should like to draw particular attention to a few items of outstanding importance. Dr. Johannes du Plessis, professor in the Theological Seminary at Stellenbosch and a leading member of the Dutch Reformed Church of South Africa, contributes *Milestones in Africa's Progress* which in brief compass gives a graphic picture of the development of Africa through exploration, commerce, education, and missionary effort. His analysis of the various fields of endeavor—West Africa, the field of tragedy, West Central Africa, the field of romance, South Africa, the field of conflict, and East Africa, the field of enterprise—is especially interesting. Edwin W. Smith, whom we all know through his excellent book, *The Golden Stool*, writes on *Exploring the African Soul*, while W. J. W. Roome's article, *Africa Waits*, gives some of the statistical facts which the author compiled for his book, *Can Africa be Won?* In addition, such items as *Facts about Africa* (p. 832), *Growth of Protestant Missions in Africa, 1914-24* (p. 833) and the maps of Africa on pp. 830-1 give the leader much condensed information which it is frequently hard to find and tabulate with any accuracy.

Copies of this issue may be secured from *The Missionary Review of the World*, 156 Fifth Avenue, New York, N. Y., for 25 cents a copy. The annual subscription price is \$2.50.

While speaking of magazines, I should like to draw attention again to the Special Double Africa Number of the *International Review of Missions*, published in July, 1926, at \$1.25. This volume of some 300 pages is a veritable mine of authoritative information—it was published in preparation for the Le Zoute Conference on Africa—and is well worth careful study. It may be obtained from the office of the *Review*, 419 Fourth Avenue, New York, N. Y.—W. E. L.

Home Work!

NOT THE KIND of home work that you and I used to dread as school children, but the kind that brings the knowledge and life of the Church into the home

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which is shut off by reason of distance or physical disability. That is the kind of home work which the National Council is planning to do. Not only will an effort be made, in coöperation with local authorities, to reach the unshepherded multitudes in "the wide open spaces," but the lonely, hungry hearts in the midst of the populous centers who are unable, through no fault of their own, to make contact with the life of the Church, will be sought out and made to feel that they have their share in the Church's nurturing care of her children.

The Presiding Bishop has selected for and appointed to this task an experienced worker in this field of endeavor, Miss Edna Eastwood, and she will undertake this needed work as a member of the Adult Division on January 1, 1929. Her headquarters will be here at 281 Fourth Avenue, New York City, but a good part of her time will be spent on the road as a sort of missionary-at-large to those who have no immediate Church contacts. Under the advice and counsel of the several bishops it will be her privilege and task to meet personally as many of these people as may be practicable, but especially to see to it that they are brought into direct personal contact with local Church workers as far as possible. Having established the local contact, it will then be her further task to provide these isolated persons with such educational material and knowledge of method as may not be obtainable locally and such as will enable them to develop their own religious capacity and so share in the growing life of the Church.

Miss Eastwood began her Church work in her former parish, St. Peter's, Auburn, New York, and her activities were varied. She was active in Camp Fire work and, in addition to kindergarten work, taught sewing to Polish and Italian women, as well as serving as assistant at the Neighborhood House. Feeling that religious education was at the root of the various activities she had been engaged in, she entered the New York Training School for Deaconesses and graduated in 1922.

Her first official position was at All

Saints' Church, Johnson City, N. Y., and the following year she became director of Religious Education for the Diocese of Central New York. From there she was called to carry on her work over the great area of the Diocese of Montana. With a nucleus of two hundred names furnished her by the bishops, the work grew until it included over four hundred families. This produced a Church school of one hundred and seventy-five members who never met as a body face to face but who provided forty candidates for confirmation!

This task is pioneer work and Miss Eastwood's problem will be to find local people with the same pioneer spirit who will undertake to be her fellow workers. All parts of the country have different local problems, but at the same time all these various parts have one great common need,—a more vital knowledge of God. Bringing Him closer to the understanding of lonely people is the privilege which the National Council has assigned to Miss Eastwood. She will welcome information concerning the people whom she wishes to reach and will be happy to give of her best as a coöperating agent to bishops, archdeacons and all others who are interested in the accomplishment of this task.

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

"Make Yourselves Fit"

"THE KINGDOM OF GOD is at hand" or, as Bishop Gore translates it, "God is waiting to act," and for the word "repent" he gives us the words "Make yourselves fit."

The past three weeks have been weeks of training. The question now is "how fit is the Church?" In a number of dioceses the Every Member Canvass is a record of history. So much money has been pledged. But what of the Church's fitness?

Many Churchmen suffer not from a

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feeling of inadequacy so much as from impotence. The Canvass comes to deliver them from that feeling by revealing to them how great is the power of even the most timid Churchman who will use the opportunity it provides. The fellowship of the Church delivers the individual from the impotence of isolation. Individual effort can do but little; corporate effort adds enormously to our power. Two and two working together make more than four in isolation.

The circle that one Churchman can touch is limited, but the Church is everywhere. It has been said that nothing less than the infinite pity of God is sufficient for the infinite pathos of human life.

The Church is the instrument through which the divine pity can reach the infinite pathos of human life everywhere.

Money, like the Church, is ubiquitous. It can go everywhere. It can speak any language. Thus money, like the Church, delivers the individual from impotence. One of the miracles of the age is the power a few dollars put into a man's hand. Joined with other dollars, in a short time the pooled resources are at work in any quarter of the world specified. Money given to the Church means more power for the Kingdom of God.

Where then remains any excuse for the apathy which comes from a sense of impotence? Let a man knit himself with God by prayer—with the Church by service—with the world's need by his money—and there is placed at his disposal infinite power.

Only by such procedure can the Church be fit. *God waits!*

Getting Your Speaker

THE SPEAKERS' BUREAU is anxious to be of more service in a larger area. In order to make the Bureau better known and its functions better understood, we shall from time to time in this space discuss pertinent problems and experiences in the hope that a better understanding on all sides will mean increased

service to the individual parishes and to the Church.

Demands upon the Speakers' Bureau for many months have far exceeded the supply of speakers. The meeting of the General Convention in Washington in October made our burdens no lighter. In fact, many thought our supply would be greater and the demands for bishops and other missionaries before and after the Convention were overwhelming. When it was learned that the speakers desired were not staying long after the Convention and we could not fill requests for them, the disappointment was noticeable. Some people did not call upon us, but waited until they reached Washington to make their requests for speakers in person. They found in most cases that speakers had already been booked through this office. This brought last-minute requests by telegram, telephone and special delivery, and made it necessary for us to telegraph in every direction possible for speakers. Fortunately we were able to assist in most cases.

We cannot emphasize enough the necessity for getting requests to the Bureau by mail (not telephone) well in advance of the date of meeting. To realize the work entailed in placing speakers one must consider that in each case we have to call upon the generosity of missionaries home on furlough. This means correspondence. When a request comes in within ten days of the date of meeting, a delay in locating a speaker on a specially desired field or in reaching the missionary who many times is away from home, makes our task more difficult. The desire to announce the name of the speaker in a parish calendar often complicates the situation further. It is hardly fair to ask the Bureau to rush to the rescue when you have tried elsewhere before consulting us or have forgotten or neglected your need until the last moment.

May we leave this thought with you for future reference: if your request is presented a month in advance of the time of meeting, there need be no last-minute anxiety on either side.

J. M. MILLER, *Secretary,*
Speakers' Bureau.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

THE DEPARTMENT OF PUBLICITY is grateful for the many expressions which have come to it of appreciation for effort made at Washington to facilitate the work of representatives of the religious and secular press. We have hid these expressions in the archives but venture to make public this particular one, which justifies many months of earnest preparation for a truly exacting task. The resolution bears the signatures of many of the representatives of the press.

Whereas: The coincidence this year of a presidential election and the General Convention in Washington would ordi-

narily mitigate against the latter in the news columns of the metropolitan dailies,

And whereas: The peculiar significance of incidents and legislation of a Church convention were supplied in a particularly lucid and happy manner by the News Bureau of the national Department of Publicity,

And whereas: Mr. William Hoster, with his associates of that Bureau, has been untiring in his efforts to assist the news writers, and at all times courteous and patient,

Therefore, be it resolved: That we, the news writers covering this Forty-ninth General Convention, do hereby extend our thanks to said News Bureau, through Mr. Hoster, and respectfully request a deputy to present this instrument and expression of our gratitude to the General Convention with the further request that it be spread on its Minutes.

The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,
1006 Temple Building, Rochester, N. Y.

REQUESTS ARE CONSTANTLY being received from young people for books to help them in their own personal devotions. The following books and pamphlets, which young people have used and liked, are listed with the hope that they will prove helpful.

Talking With God. By J. J. Kensington, Morehouse Company, Milwaukee. 35 cents. Described by Dean Rousmaniere in his introduction as being a most useful book on prayer because it meets the question, How shall I pray?

The 1929 Churchman's Kalendar of Daily Bible Readings. The Book Store, 281 Fourth Avenue, New York. 10 cents. A carefully prepared selection of Bible readings for each day.

The Way. By George Wharton Pepper, Longmans, New York. 90 cents. This little book was written by former Senator Pepper of Pennsylvania, principally for his own boy. There are helpful prayers and meditations for personal use and

much of it is devoted to the Holy Communion service.

The Girl's Everyday Book. Woman's Press, New York. \$1.00. This popular book is one to go adventuring in, into new paths of thinking and living. Some of the paths suggested are: The Search for God, First Things, Making Ourselves, God and Life, Owning and Spending, and Ideals.

A Way to Peace, Health and Power. By Bertha Condé, Scribner, New York. \$1.50. These selections of poetry, prayers, meditations, Bible readings, and subjects for thought and study have been a real inspiration and help to many young people.

The John Oxenham Book of Daily Readings. Compiled by A. Andrews-Dale, James Clark and Co., London. \$2.25 (leather). The object of this day book is to make available to busy people the many beautiful and helpful thoughts from John Oxenham's books of verse.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

THE TRIENNIAL OF the Woman's Auxiliary had so many "high points", passed so many worth-while resolutions and was full of such a wonderful spirit that it is difficult to know when to stop telling about it. The article, "Woman's Auxiliary at General Convention," in the November issue, was written by Miss Barnes. The second article in these pages in the same number was written by Mrs. Taber. Miss Barnes most successfully condensed the Findings of various committees, and as the Minutes will be sent all delegates and can be obtained by others, it may not be a wise use of our pages to print these in detail but there have been requests for those on Personal Religion and Evangelism and they are therefore given here.

Your Findings Committee on Personal Religion and Evangelism report:

Whereas, The Woman's Auxiliary to the National Council has felt very keenly the need for a deeper spiritual life and renewed consecration to our Lord Jesus Christ on the part of the women of the Church, and has expressed the same through the Message of 1925, and

Whereas, We have experienced through the Bishops' Crusade the need of a more public and private witness for Christ in the life of today, and have had a real part in the preparation and carrying forward of the Crusade, and

Whereas, The National Commission on Evangelism is urging the Church through all its varying agencies to incorporate personal evangelism in the regular life of the Church,

We believe that the time has come when, realizing fully our corporate strength and the fresh power engendered by these precious experiences of the past triennium, we must set forth, as individual members of the Auxiliary and the Church, the Body of Christ, on the next steps in our task of winning the world for

Christ. Looking out on this world from our own homes to the uttermost parts, we find that the crux of the whole matter lies in ourselves, that the challenge comes to each and every one of us, for we are the interpreters of Christ to our generation. Therefore, we believe that the first step should be that we continue to deepen our personal religious lives until we are steeped in the spirit of our Lord and Master and the practice of the presence of God becomes a necessity and next that we help others in their quest for a more complete life.

We find that personal evangelism is an attempt to render this help through the process of friendship.

And Whereas, we believe that personal evangelism cannot be carried out through set programs or meetings alone, we offer, in all humility, the following suggestions as aids in our undertaking.

The ministry of books—the reading and re-reading of the many simple books which have been the help and strength of others, and the wise and judicious recommending and lending of these to friends.

The ministry of prayer—the keeping of a quiet time with Christ—at the beginning of each day—talking with God in our own words and listening to Him—the use of the Prayer Book, the prayer quarterly and the many beautiful prayers written for special occasions and persons and the asking of others to join us in prayer, separately or in small groups at certain times for special purposes.

The ministry of the spoken word, believing that a few words, filled with the gentleness of Christ and the power of the Holy Spirit, passed on from one re-kindled soul to another, would mean the whole gospel of our Lord Jesus Christ spread anew over our whole land.

The ministry of the Holy Communion, more frequent communions with special

prayers or a few chosen companions, renewed consecration of our selves, our souls and bodies and a ready submission to the will of Christ;

The ministry of example—that through that which Christ has wrought in us others may see and believe.

“I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not

choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide.”

Therefore—be it resolved that we, each and everyone of us, return to our several dioceses from this meeting praying that all hesitation in witnessing for Christ may be taken from our hearts, with a fervent desire to share with others and a sincere purpose to carry out the same.

National Student Council

Correspondence may be addressed to the Secretary for College Work, the Rev. C. Leslie Glenn, 281 Fourth Avenue, New York, N. Y.

The Church in Colleges and Universities

THERE HAS BEEN a constant demand from College Workers and students for a bulletin through which ideas and plans could be passed from one group to another. Its appearance has been delayed somewhat because it was not perfectly clear what would be useful. It was certain that another student religious journal was not the thing, with *The Intercollegian* and the various Church papers in the field. These, together with THE SPIRIT OF MISSIONS and *Findings in Religious Education*, have been most cordial in publishing articles of general interest for the college work. Articles and essays dealing with student thinking and religious work in the colleges belong most properly in them. Any contributions of this nature may be sent directly to the magazines or sent to the Secretary for College Work, who will try to get them published. It is hoped to bring out soon in this way some of the outstanding addresses of the Student Meetings in Washington. And a call hereby goes out for further contributions, and for photographs.

The *Bulletin*, however, is something different. We need a sort of “trade journal”, in which can be placed notices, general news and recent developments in College Work. Such a paper could be

published as a four or eight-page leaflet. Through the courtesy of Mr. Hobbs, the editor of THE SPIRIT OF MISSIONS, we have been offered this space in the magazine, and this seems to be a better answer to our needs.

To include this running account of student doings in THE SPIRIT OF MISSIONS accomplishes the double purpose of keeping the Church's work before students and the students' needs before the Church. The high caliber of the magazine will commend it to college students. Here is the Church's Mission placed before them. It is a constant reminder that they are a part of a great enterprise. And it is a constant reminder to the Church people who read the magazine that the colleges of this country constitute a field for the Church's Mission.

If this logic is poor or if it does not work out practically, let us have free comment and criticism. In the meantime, please send in notes and information for these pages.

STUDENTS PRESENT COLLEGE WORK

The College Work will never be properly supported until the home church realizes what is being done for its student parishioners who are away at college. One of the most effective means of enlisting the backing of parents and the home parish is to have a student address his family church during the Christmas

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vacation. This has been done in many places for years. The college pastor selects a capable student and writes to his rector, asking if ten minutes or so could be given to the student at the time of the announcements for a brief presentation of the work at the college. The appeal of one of its own boys or girls to any church is the best possible method of arousing interest in what is being done at the college, and it is planned to use this idea on a large scale this Christmas.

BOOKS FOR CHRISTMAS

This is the book review section of the *Bulletin*. It is hoped soon to publish a list of religious books that have been widely used by students. In the meantime, here are three choice books for Christmas:

Death Comes for the Archbishop by Willa Cather. (A. A. Knopf, New York, 1927, \$2.50.) A best seller of last year. The romance of religion, the ministry and missions, disguised as fiction.

The Message of Francis of Assisi by H. F. B. MacKay. (Society of SS. Peter and Paul, London, 1926, \$1.80.) A new and altogether lovely and compelling challenge from the spirit of the most popular saint.

Letters to His Friends by Forbes Robinson. (Longmans, Green and Co., New York, 1928, \$1.75.) An old favorite, not very well known in this country.

These books may be obtained at The Book Store at the Church Missions House, 281 Fourth Avenue, New York.

COLLEGE MISSIONERS

The National Commission on Evangelism, acting with the authority of General Convention, has appointed seventy missionaries who will give time each year from their parochial duties to this special work. Some of them are to give all of their time in this work to the colleges and universities.

If any group in any college wants to hold a mission, or conference, or week-end retreat, or whatever the local name and set-up may be, the Secretary for College Work will be very glad to arrange for the services of any of these men who may be free at the time. The list is avail-

able by application now, but will not be published until next month. Speakers for any kind of meeting in connection with student work may be obtained at any time.

STUDENT CONFERENCE IN THE SOUTHWEST

The annual Christmas Conference of the Student Christian Associations of the colleges in the Southwest will be held at Asilomar, California, from December 26 to January 1. This includes men students only, from the states of California, Arizona, New Mexico, and Nevada.

In some of the colleges in these states our Church is doing work and some of our Church students will attend the conference for the inspiration of this inter-collegiate fellowship and to share in the common task of bringing the Kingdom into the colleges.

The Rev. Paul Roberts of Colorado Springs and the Rev. Penrose Hirst of Berkeley, California, will represent the Episcopal Church at Asilomar.

LENTEN STUDENT FUND

Acting with the consent of the colleges that contributed to the Fund raised last Lent, the College Commission gave the money to Bishop Mitchell of the Missionary District of Arizona, to start the student work at the University of Arizona. Bishop Manning of New York released one of his candidates for this work, and Mr. Lea S. Luquer has started the work. Mr. Luquer is a graduate of St. Paul's School, Concord, of Columbia University, and of the Virginia Seminary. He spent one year in missionary work in China. He is working in close coöperation with the rector of Grace Church in Tucson, the Rev. Ernest C. Tuthill.

A student group will again this Lent raise a fund to start another worker in a University in a missionary district.

WOMEN STUDENT WORKERS WANTED

Due to the generous and far-seeing offer of the Woman's Auxiliary to start women workers for women students, it is now possible to proceed with active plans for the securing and placing of more of these workers.

The requirements for such positions are rather exacting. The worker must come under all of the requirements of the United Thank Offering, must be a college graduate, and in her contacts with students, must be to the women what the minister is to the men. Applicants are needed right now.

Training for such work could be taken at St. Margaret's House in Berkeley, California, under Deaconess Newell, or at Windham House in New York under Miss Adele Lathrop.

There are at present only four women workers in the colleges: Miss Hope Baskette at the Florida State College for Women, Tallahassee, Miss Marguerite Kirk Taylor at Northwestern University, Evanston, Illinois, Miss Leila Anderson at the University of California, Berkeley, and Miss Joan Grassley at the Michigan State College, Lansing. Further information about the nature of the work could be obtained either from them or by writing to the Secretary for College Work.

Cooperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

The Seamen's Church Institute of America

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.

IT MAY BE of interest to those who are acquainted with the work of the Seamen's Church Institute of America to know that when the Los Angeles Steamship Company planned its sixty-four-day *de luxe* cruise around South America, beginning October 6th, it not only made every provision for the physical and mental comfort of those on board but also recognized the necessity for providing some spiritual and religious care, and in order to make possible during this cruise an adequate religious program, the Company borrowed from the Seamen's Church Institute of Los Angeles its Chaplain, the Rev. Harold H. Kelley. Not only will Mr. Kelley have an opportunity to meet with some six hundred or more passengers enjoying this cruise, but he will also be able to work among the three hundred members of the crew.



MR. A. ATWATER KENT, a new member of the Board of Managers of the Seamen's Church Institute of Philadelphia this year, indicated his great in-

terest in the welfare of the seamen and the work of the Institute by installing during the summer an eight-tube Atwater Kent Radio set, Model 44, with a loud speaker. The set is placed in the hotel office, where it can be controlled by the clerk, and the loud speaker is located on the balcony of the auditorium, where the radio can be heard both in the Officers' quarters and on the main floor. The men have greatly benefited by the opportunity thus afforded them to listen in on good programs of music and information and occasions of special interest. This is indeed a very useful gift.



FROM THE *S. S. London Corporation*, this letter came to Philadelphia:

DEAR MISS GALE: On this, the first anniversary of the opening of the new Officers and Apprentices Room at the Institute, we should like to send our congratulations to Mr. Stockman and yourself, and to tell you how much your efforts are appreciated by the undersigned, for the very cordial welcome and entertainment we have always received at your hands.

We hope that the future will crown your further efforts, and the room come to be more widely known among the of-

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ficers and apprentices coming to the Port of Philadelphia.

Wishing you every success, we sign ourselves,—J. E. D., C. E.; H. J. H., 2nd Eng.; J. A., 3rd Eng.; W. S., 4th Eng.; J. H., 5th Eng.; John Boyer, W. O.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.

DECEMBER MAY SEEM rather late for an account of C. P. C. happenings during General Convention, but we are sure that even so late some of our friends will like to hear of a few of the outstanding features of C. P. C. week in Washington.

Meetings for conference and business were more largely attended than ever before, and the discussions were marked by ability and enthusiasm. One subject that should be of interest to the general reading public was censorship of reading matter distributed through the Church Periodical Club. The discussion brought out different points of view as to desirable and undesirable literature and showed the difficulties involved in any form of censorship. The report of the committee, placing the whole matter on the highest plane and throwing the responsibility squarely on each person concerned with distribution was accepted as the conviction of all: "Believing that the C. P. C. has stood in the past, and should continue to stand, for what is wholesome and worth while in books and magazines, deprecating certain tendencies in the literature of the day, and realizing that our organization ministers in many instances to people to whom it represents the standards of the Church, therefore: Be it resolved: that we hereby put ourselves on record as approving only such gifts as can be sent in the name of our Lord and Master."

One evening of dramatic sketches showed the C. P. C. in action at the central office, in the southern mountains, in Alaska, on a western ranch and in a Japanese school. The scenes were very ably presented by parish groups of the Diocesan Drama and Pageantry Society of Washington under the general direction of the

Rev. Edwin N. Stevens. The Church Periodical Club is indebted to all who took part for a very telling and helpful bit of publicity.

After the Corporate Communion on St. Luke's Day all officers and delegates were guests at breakfast of the Church Periodical Club of Washington. This partook of the nature of a birthday celebration. Forty-and-one pink candles adorned a mammoth coffee cake. Forty dollars for the past and one to grow on were presented by the branches in Washington for some special need, a gift that was subsequently increased to one hundred dollars. A few words of reminiscence and appreciation were spoken by the Rev. Dr. Henry Lubeck, who was in touch with the beginnings of the C. P. C. and who has been its firm friend at all times. In connection with its fortieth anniversary a brief history of the C. P. C. has been prepared tracing its growth and development through the years.

Daughters of the King

MRS. W. SHELLEY HUMPHREYS,
Recording Secretary
2103 Main Street, Jacksonville, Florida

DAYS OF PRIVILEGE and blessing, days characterized by a new spirit of devotion and consecration—such were the Convention days just past. Upon those who were privileged to attend the Triennial Convention of the Order it is incumbent to carry back to parish and diocese a measure of the deep-rooted, insistent ardor of a heart aflame with this spirit of evangelism by which members are aroused as never before. In this way hundreds of parishes may receive the Convention's vitalizing influence.

To have gone and to have received, yet not to have carried home to share with others the torch which has been rekindled in our own lives, would be failure to have realized one of the primary objects of the Convention and to have caught the inner meaning of service as representatives. The quiet, dignified, but none the less real, enthusiasm that is consistent and coexistent with serenity will quicken the

life of chapters as it did the triennial gathering.

It is felt that this Convention constitutes a remarkable epoch in the history of the Order. That this belief is shared by those outside the membership but in a position to know is attested by expressions to that effect by our own Presiding Bishop and other leaders whose knowledge of its work and whose judgment of its value none can doubt.

Realizing it is not possible to define or tabulate the results of the Order's efforts during the triennium, and in no way desiring to overshadow the intangible—which constitutes the larger and more valuable part of its work—by magnifying the tangible, yet it seems well to note two or three points along this line. The fact that over 327,000 calls were reported as made in His name, on other women by its members, can not fail to play some part in the extension of Christ's Kingdom among women. Nor can the official count of 3,772 study classes fail to prepare its members, through study of the Bible, of the history, needs, and program of the Church, of devotional and inspirational books, to become better qualified for the specific work to which they are pledged.

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 So. 19th Street, Philadelphia, Pa.

Church-Wide Extension Campaign

FROM ST. ANDREW'S DAY, 1928, to Easter, 1929, a Church-wide Extension Campaign of Chapter organization will be conducted by the Brotherhood of St. Andrew, in order that it may more effectively coöperate in the program of the National Commission on Evangelism.

In addition to suggesting a special sermon on Lay Evangelism for the Sunday before St. Andrew's Day, and the observance of the first Sunday in Advent as the day for the Eleventh Annual Nation-wide Corporate Communion of the men and boys of the Church, the plans for the Campaign include the holding of special conferences of laymen in parishes where there is no Chapter and the rector desires

an organization. The field staff and members of the National Council of the Brotherhood will assist in such meetings where possible, and in addition a National Committee on Clergy Coöperation has been formed, consisting of one representative from each diocese and missionary district. The members of this committee will, wherever practicable, speak at meetings in the interest of the Brotherhood and assist in the organization of Chapters.

During Epiphany and where practicable throughout the two months of January and February, it is suggested that a Church Attendance Campaign be conducted by the parish Brotherhood Chapter in coöperation with other organizations; newly organized Chapters are especially urged to take part in this. The vice-chairman of the National Commission on Evangelism, the Rev. Dr. William H. Milton, has requested that in every parish where practicable special effort be made at this time to build up the evening Church service, in the hope that it may be made distinctly evangelistic in spirit and purpose. He has requested the Brotherhood of St. Andrew to assume special responsibility for this part of the Commission's program, and the Brotherhood has promised its full coöperation.

A pageant on Personal Evangelism, entitled "Bringing Others to the Master", prepared by the young people of the Province of Sewanee, has been printed and will be promoted and distributed jointly by the National Commission on Evangelism, the Brotherhood of St. Andrew, and the Daughters of the King. It is expected that this will be given in hundreds if not thousands of parishes during the Epiphany or pre-Lenten season. A copy may be obtained from the national headquarters of any of these organizations.

The Girls' Friendly Society in America

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
15 E. 40th Street, New York, N. Y.

THAT GIRLS ARE interested in the study of missions, the Bible, and opportunities for work in the Church was brought

out by the Younger Members Setting-Up Conference of the Girls' Friendly Society held November 9 to 12 at the New York diocesan holiday house, "Interlochen." Here seventeen girls from many parts of the eastern states, from Missouri to Maine and from southern Virginia to northern New York, met to discuss what they would like to have included in the program of the National G. F. S. Younger Members Conference for girls thirteen to seventeen years old, to be held the last weeks of June, 1929.

The girls who went to Interlochen participated in discussions of their local branch problems, of their own every-day perplexities, and of the kind of conference program they would like to have. They sang together around an open fireplace, played exciting games out-of-doors, and finally closed their conference with a ceremonial which they wrote to express their thankfulness for the fellowship of the week-end and their desire to help make the June conference a real opportunity for spiritual growth for those who attend.

Church Mission of Help

MRS. JOHN M. GLENN, *President*
27 W. 25th Street, New York, N. Y.

MEMBERS OF CMH have watched with interest the development of the organization in Westchester County, N. Y., where in 1920 a branch office was established at White Plains in the belief that a real need existed for the service of CMH workers supplementing the efficient social work for which this county is justly renowned. The work which is carried on under the direction of the diocesan board of the New York society, and the office at 7 Church Street, White Plains, is regarded as a branch of the main office in the city. A committee representative of a large number of Westchester County parishes acts in an advisory capacity, sharing in the responsibility for the support of the work and giving volunteer assistance to the three staff members wherever possible.

On October 29th this committee gave a luncheon in honor of Mrs. John M.

Glenn at Hotel Gramatan, Bronxville, which was attended by about two hundred persons representing the churches and social agencies of the county. In speaking to this gathering Mrs. Glenn said that if effective work is to be done on behalf of young people in the cities, it must be supplemented by equally good work in the suburban and rural districts and in this connection bespoke interest in further extension of the CMH in the northern and western part of the diocese of New York, but cautioned the enthusiastic workers for this cause that they must not look for spectacular reports of the numbers reached or demand the encouragement of immediate results.

Other speakers were the Hon. George C. Appell, Judge of the Westchester County Children's Court, and the Rev. Oliver Shaw Newell of Yonkers. The Rev. Charles W. Robinson, D.D., presided and had with him at the speakers' table the Rev. Father Huntington and the Rev. J. Wilson Sutton, D.D.



ON JANUARY 1st, 1929, the Tennessee CMH will open a branch office in Knoxville to carry on the work in that part of the diocese. Miss Frederika Krichesky, the worker who will be in charge of the new office, is a graduate of Reed College, Portland, Oregon, and has studied at the University of Oregon School of Social Work and at the Smith College School of Social Work. She has had several years' experience working at Sleighton Farm, Darling, Penn., at Johns Hopkins Hospital and at the Foxboro State Hospital, Foxboro, Mass. Miss Krichesky is at present on the staff of the New York CMH.



YOUTH PROTECTED AND helped by the Church is depicted in the new CMH poster which made its first appearance at the General Convention. This symbol, which has been designed recently for CMH by Miss Edith Ballinger Price, will be used for publicity by all the diocesan societies. Miss Price, who is a member of St. John's Church, Newport, R. I., is a well known artist and a writer of books for children. (See cut on page 818.)

The National Organization of the Church

The General Convention

THE REV. CARROLL M. DAVIS, LL.D., *Sec'y House of Deputies* THE REV. CHARLES L. PARDEE, D. D., *Sec'y House of Bishops*

The Presiding Bishop

THE RIGHT REV. JOHN GARDNER MURRAY, D.D., Bishop of Maryland

The National Council

Conducts the national work between sessions of the General Convention and is Board of Directors of The Domestic and Foreign Missionary Society

THE RIGHT REV. JOHN GARDNER MURRAY, D.D. . . . *President*
 *THE REV. FRANKLIN J. CLARK *Secretary*

LEWIS B. FRANKLIN, D.C.L. *Vice-President and Treasurer*
 MR. CHARLES A. TOMPKINS *Assistant Treasurer*

Elected by General Convention for Three Years

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THE RIGHT REV. WM. LAWRENCE, D.D.	MR. SAMUEL MATHER
THE REV. W. H. MILTON, D.D.	MR. LOUIS F. MONTEAGLE
THE REV. GEORGE CRAIG STEWART, D.D.	HON. RICHARD I. MANNING

Elected by General Convention for Six Years

THE RIGHT REV. WM. T. MANNING, D.D.	MR. HARPER SIBLEY
THE RIGHT REV. HUGH L. BURLESON, D.D.	MR. SAMUEL F. HOUSTON
THE REV. H. P. A. ABBOTT, D.D.	MR. WM. G. PETERKIN
THE VERY REV. R. S. CHALMERS	MR. Z. C. PATTEN, JR.

Elected by the Provinces for Three Years

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II MR. WM. J. TULLY	VI THE REV. A. E. KNICKERBOCKER
III THE RIGHT REV. THOMAS J. GARLAND, D.D.	VII THE REV. W. P. WITSELL, D.D.
IV THE RIGHT REV. F. F. REESE, D.D.	VIII THE RIGHT REV. L. C. SANFORD, D.D.

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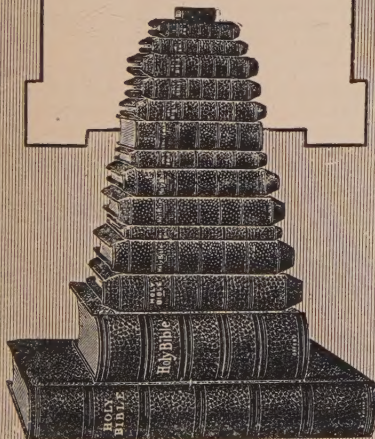
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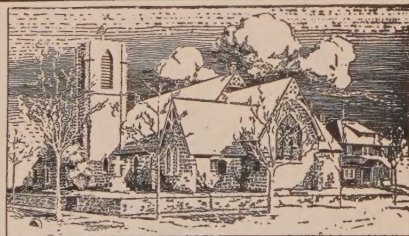
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